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ON THE PURITY  
OF OUR GLORIOUS  
IMMANUEL'S HUMAN NATURE.  
ADDRESSED TO THE FOLLOWERS OF  
THE LATE REV. EDWARD IRVING.

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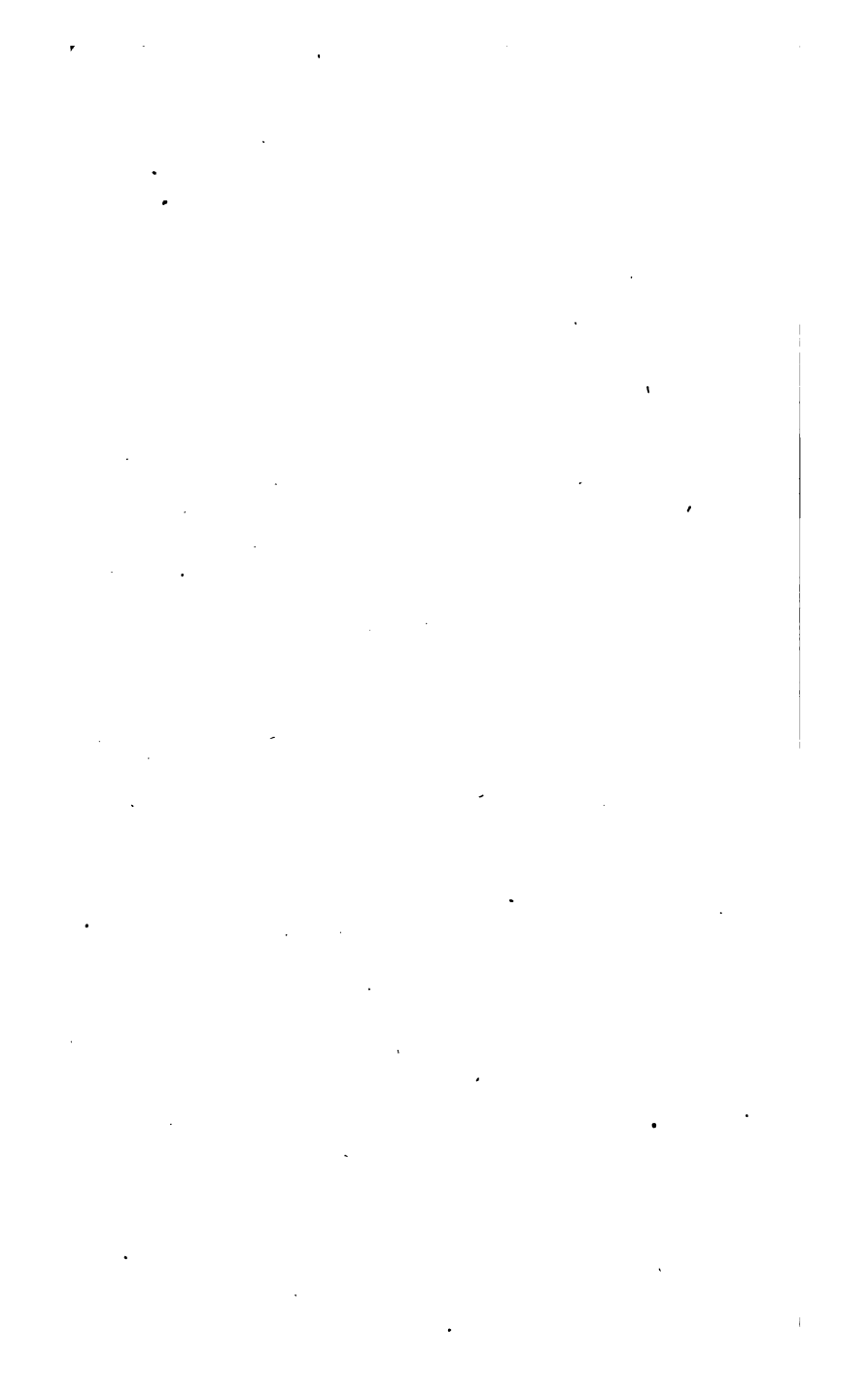
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**A LETTER**  
**ON**  
**THE PURITY OF OUR GLORIOUS**  
**IMMANUEL'S HUMAN NATURE.**

**ADDRESSED TO THE FOLLOWERS OF**  
**THE LATE REV. EDWARD IRVING.**



A LETTER  
ON  
THE PURITY OF OUR GLORIOUS  
IMMANUEL'S HUMAN NATURE.  
ADDRESSED  
TO THE FOLLOWERS OF  
THE LATE REV. EDWARD IRVING;  
WITH  
AN APPENDIX  
CONTAINING SOME  
REMARKS ON HIS PENITENTIAL LETTER.



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"No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke, x. 22.

"My beloved is white and ruddy, the *standard-bearer* among ten thousand. His head is as the most fine gold, his locks are curled, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."—Songs, v. 10—16.

"O Israel, thou hast destroyed thyself; but in me is thine help."—Hos. xiii. 9.

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## P R A Y E R.

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**HOLY, holy, holy, Lord God of Hosts ! Thou everlasting Father and Almighty God-man—divine Immanuel, the undefiled Saviour of sinners—our eternal High-Priest and glorious King—the Prince of peace, and spotless Lamb of God, who wast slain on the cross for sin, and art now alive for evermore ; exalted to the throne of Jehovah, and “ glorified with the glory which thou hadst with the Father before the world was created.” Oh ! how can sinful dust and ashes, whose whole nature is corrupt and defiled, filthy and abominable, undertake to speak concerning thy glorious humanity, whose essence is absolute purity, and whose name is unchangeable love ! One spiritual glimpse of thy transcendent excellencies and perfections, fills the soul with sorrow for its depravity and corruption, lays prostrate all imaginary holiness, and the transgressor “ falls at thy feet as dead :” \* but, gracious Immanuel, thou hast only to lift up the**

\* Rev. i. 17

light of thy countenance and shine upon us ; and as the dark moon receives her light from the sun in the firmament, and appears glorious to the view of man, so do we reflect thy brightness, and seem comely in the eye of the Father, through thy beauty radiating upon us : we are strong in the strength of thy holiness, “and rejoice in hope of the glory of God.”\* Purify our unclean lips with the spirit of burning ; sprinkle our consciences with the blood of the perpetual sacrifice ; wash us in the laver of regeneration ; and grant that, laying aside our common apparel, we may put on the white linen garments which thou hast provided for thy spiritual priesthood, and enter the inner court of thy sanctuary, to implore the grace and help of our victorious Redeemer and royal Melchizedek, who is seated upon a magnificent throne, “high and lifted up.”† We approach thee in a day of trouble, rebuke, and blasphemy :—the enemy has taken crafty counsel against thy Zion ; and to whom else can we apply for aid, but to “the great Prince, which standeth for the children” of the kingdom.‡ Stretch forth thy golden sceptre, that we may draw nigh and behold our King in his beauty, and encourage ourselves in the Lord our God ! With such an Almighty ruler and sovereign on our side, what have we to fear ? Hast thou not all dominion in heaven and earth ? Is not thy divine humanity

\* Rom. v. 2.

† Isaiah, vi. 1.

‡ Dan. xii. 1.

enthroned, and endued with an everlasting sacerdotal power, that thou mightest be a "merciful high-priest in things pertaining to God?"\* Thou art "magnified above all the name"† of Jehovah in heavenly and earthly dignity! On thy head are many resplendent diadems; the crown of Deity, and the crown of thy pre-eminent humanity; the crown of HOLINESS TO THE LORD, as our everlasting Melchizedek and omnipotent governor; and the crowns of thy many complete victories, as the captain of our salvation, over the usurper: and under thy feet, on "the paved work of sapphire-stone,"‡ are the innumerable crowns of all thy ransomed people! Thy royal tribunal is encircled with the beautiful memorial of thy covenant love—"the rainbow, in sight like unto an emerald."§ Thy appearance is as "the amber-coloured fire, thy brightness as the unclouded light,"|| and thy divine countenance as the sun, shining in the plenitude of its strength, beaming with love for the daughters of Jerusalem! Thy purity is so transcendently white, and thy splendour so dazzling, that the starry firmament seems unclean, and all its lustre disappears, when brought into comparison with thy holiness and majesty! In thy sublime presence the angelic hosts veil their faces, and adore thy wisdom and power, by which they are upheld

\* Heb. ii. 17.    † Psal. cxxxviii. 2.    ‡ Exod. xxiv. 10.

§ Rev. iv. 3.    || Ezek. i. 27; Hab. iii. 4.

in innocence and righteousness ! They contemplate, in silent awe and admiration, the gradual developement of "the fellowship of the mystery, which has been hid in the compassionate bosom of a triune Jehovah from all eternity, and learn the divine purposes of love to the church,"\* in the agency of thy mysterious providence, and in the bountiful distributions of grace, mercy, and peace, which flow out of thy Godhead fulness into Zion, as the broad streams and rivers issue from the "fountains of the great deep." They tune their harps to sweet, harmonious songs of praise and love, while we, ignorant, depraved earth-worms, instead of taking refuge in deep humiliation and self-abasement under the banner of thy cross, intrude into those things which can only be spiritually discerned ; vainly puffed up in our fleshly minds, and with carnal reasonings, "profane babblings, and oppositions of science, falsely so called, err concerning the faith ;"† so that thy precious name, which is as "ointment poured forth,"‡ is blasphemed. We are Uzzahs, who have rashly laid our polluted hands upon the sacred ark of salvation, "the strength and presence of Israel ;"§ and have presumed (like the men of Bethshemeth) to look with unsanctified minds into "that holy thing, which the power of the Most High has overshadowed."||

\* Eph. iii. 9, 10.    † 1 Tim. vi. 20, 21.    ‡ Songs, i. 3.

§ Psalm cv. 4.

|| Luke, i. 35.

"Surely we are most brutish, and have not the understanding of a man. We have neither learned wisdom, nor have we the knowledge of the holy."\*

It is of the infinite love and forbearance of a glorious threefold Jehovah, that we are not cut off in the very moment, that with vain and sinful curiosity, we attempt to investigate the "secret things" of divine Omnipotence, with our corrupt, perverted, and finite understandings ; while we stupidly neglect the many revealed truths, "which belong unto us, and to our children for ever."† Gracious Saviour ! renew us in the spirit of our minds by the Holy Ghost, that we may never again yield to intellectual pride, by engaging in bold and unprofitable speculations upon the deep things of our God ; but may we ever remember, that it is thy peculiar province to open the mysteries of the heavenly kingdom ; and sit in child-like simplicity at thy blessed feet, under thy easy yoke, learning meekness and lowliness of heart from thy divine example ; and feeling the power and sweetness of thy precious words, which flowed from thy lips like drops of sweet-smelling myrrh, and pure frankincense. Work in us to will and to do of thy good pleasure, that we may acquire an experimental knowledge of the doctrines of the everlasting gospel : and may thy love so constrain us, that we shall desire more to have our hearts subdued, made

\* Prov. xxx. 2, 3.

† Deut. xxix. 29.

susceptible of holy impressions, humble, and contrite, than to "speak with the tongues of men and angels, and to understand all mysteries."\* Create in us a true hunger and thirst after righteousness, that we may learn to know thee as our Maker, covenant-head, elder brother, law-fulfiller, prophet, and Redeemer; our conqueror over the world, the flesh, and the devil, death and the grave; our High-Priest and King; our hope and consolation in this vale of tears; and our fruition of joy and bliss through all the endless ages of eternity. Deliver us from every unholy propensity, and from that haughty, vain-glorious, insatiable Leviathan, self, which dwells and reigns in every human bosom. Preserve us from that spurious faith, which is the offspring of arrogance and self-will; and bestow upon us the genuine faith of God's elect, which works by love, and passively acquiesces in the dispensations of the Father; who, after the counsel of his own supreme will, causes all things to work together for the good of his beloved children. Pour upon us a spirit of prayer and supplication, of meekness, love, power, and of a sound mind; that communion with thee, our divine Saviour, may be the element in which our souls live, and thy holy word our continual sustenance and delight: "sweeter than honey and the honey-comb," and refreshing as "spiced wine of the juice of the

\* 1 Cor. xiii. 1, 2.

pomegranate.”\* May we so realize our union with thee, the source of all spiritual blessings, that being knit to our glorious head, “and by joints and bands, having nourishment ministered,”† we may be filled with the marrow and fatness of gospel riches, “and our bones flourish like a herb;”‡ while we shed the sweet and heavenly fragrance of thy precious name all around, by a holy life and conversation.

They who have had a glimpse of the beauties of holiness in thee, our glorious Immanuel, and who have contrasted thy inherent perfections and spotless purity with their own sinfulness and universal pollution, bewail the late attempt of the enemy of souls, to undermine the foundation upon which they stand for eternity. Lord! we would raise the exceeding loud and bitter cry of thine elect: “Avenge us of our adversary!” Destroy, with the breath of thy mouth, that blasphemous doctrine, which would impute peccability to the immaculate substitute of redeemed sinners! In thine ancient church, a tree which was but an emblem of our life-giving, soul-sustaining vine, when cast into the waters of Marah made them sweet: oh! suffer not our inveterate foe to fling gall and wormwood into the pure “river of life,” with a design to render its streams bitter! Give thy misguided children wisdom and discernment

\* Songs, viii. 2.    † Col. ii. 19.    ‡ Isaiah, lxvi. 14.



to detect the counterfeits and subtleties with which Satan is leading them into false paths, and endeavouring, if possible, to defraud them of their inheritance. In all ages of the world, he has left no means untried which his craftiness could suggest, to counteract the glorious work of redemption, and to intercept our views of thy beauty and dignity; but his late attempt to sully thy undefiled flesh and blood, is the most ingeniously contrived web that he has ever spun for the entanglement of souls. "May the net which he has spread catch himself; into that very destruction may he fall!"\* "Arise, oh! thou God of Jeshurun; all-conquering warrior, who ridest upon the heavens in our help, and in thine excellency on the sky!"† "Gird thy sword upon thy thigh with thy glory and majesty;"‡ contend with the usurper and terrible one, and deliver the souls which the Father hath given thee for an everlasting portion out of his hands! Root out this false doctrine, which has been "*privity brought in*,"§ and which is stealing through the land, while its advocates are deceived into a belief that they are establishing pure churches, and doing thee service. Many are so intoxicated with the strong delusions of the father of lies, that they cannot listen to the words of truth and soberness; but, if thou whisper to their consciences in thy sweet,

\* Ps. xxxv. 8.

† Deut. xxxiii. 26.

‡ Ps. xlv. 3.

§ 2 Peter, ii. 1.

still, small voice, they must hear thee ! Radiate their souls with the light of thy salvation, oh ! thou bright and glorious “Morning Star,” that the mists of error may be dispelled, the frauds of Satan made manifest, and every imaginary virtue disappear, in which he has been building up his captives. Beholding themselves in the clear transparent mirror of thy intrinsic purity and holiness, may they discover the mystery of iniquity which dwells in the secret recesses of their own bosoms,—the inherent pollution which is incorporated in every particle of their sinful nature,—and renounce every false view, which could lead them to suppose that the armour of flesh and blood in which thou didst fight our battles, was as fallen and corrupt as the vile body of sin and death, from which it was one object of thy glorious incarnation to deliver us. In thy immaculate person, all divine and human perfections are blended together in sweet harmony, like the colours of “the bow in the cloud, in the day of rain ;” \* while our mouldering houses of clay are diseased with a fretting leprosy. We may scrape them round about, and pour out the dust and take other stones and mortar, and plaster them up ; but the plague of sin breaks out again and again :—there is no remedy but dissolution ; they must be broken down, and the stones, timber, and mortar carried forth out of the city into an unclean place. † While we are

\* Ezek. i. 28.

† Lev. xiv. 40—45.

journeying to our everlasting home, often bowed down with infirmity, and in bitterness of soul through the secret abominations of the old nature, when the fountains of the great deep of inward depravity are broken up, the floods lift up their voice, and the waves of temptation and conflict pass to and fro; oh! how sweet is it to look up to thee, the Holy One of Israel, who art all-glorious within, and whose transcendent purity saw no corruption, either physical or moral; and to feel assured that thou art our representative, and that the Father beholds us only in the face of his anointed. Thou art the divine man, whose unblemished holiness shall be a "hiding-place from the wind, and a refuge from the tempest, when the blast of the terrible ones is as a storm against the wall:"\*—refreshing to our poor barren souls as the first ripe figs and grapes to the weary traveller in the wilderness. And we have not a High-Priest who cannot be touched with a feeling of our infirmities, for thou hadst, as the man of sorrows, an experimental knowledge of all human woe, the plague of inherent sin only excepted; and the tenderness and compassion of a threefold Jehovah flow upon the church through thy sympathizing human bosom. "In thy love and pity thou hast redeemed us, and in all our affliction thou art afflicted."† "Thy delights were with the sons of men when the foundations of the earth were

\* Isaiah, xxv. 4; xxxii. 2.

† Isaiah, lxiii. 9.

appointed,"\* and thy everlasting love for Zion was of such infinite strength, that it could not be quenched by the many water-spouts of affliction, which were poured upon thy innocent person, nor drowned by the floods of the Father's wrath due to sin, which inundated thy holy soul in that doleful garden of Gethsemane, when, as our substantial scape-goat, he "laid upon thee the iniquity of us all."† Oh ! draw us with the cords of love, by the gracious influences of thy Holy Spirit, to Mount Calvary, and give us such a spiritual view of thy spotless humanity, offered upon the cross for a sweet-smelling sacrifice to the Father, that we may depart from every unclean thing, singing praises to the beauties of holiness in our glorious ransom. Wash away our sins in thy precious, divine blood, and purge our consciences from dead works, that we may worship and serve thee, the living God, in spirit and in truth. "Other lords beside thee have had dominion over us : " but henceforth may we "make mention of thy name," even of thine only.‡

Holy Father ! who hast elected Zion from everlasting, and secured her in an unchangeable covenant, "ordered in all things and sure ;" and who dost condescend, as the great husbandman of thy beloved Son's vineyard, to prepare, and perfect redeemed souls for the heavenly paradise ; "take

\* Prov. viii. 29—31.

† Isa. liii. 6.

‡ Isa. xxvi. 13.

away the foxes that spoil the vines," \* root out every poisonous weed of the enemy's planting, and cause the south wind to blow upon our glorious Immanuel's garden, that "the fig-tree may put forth her green figs, and the vines give a good smell, the tender grapes appear, and the pomegranates bud forth, and the spices flow out," that he may "come down to see the fruits of the valley, and to gather lilies."†

Holy, glorious, triune Jehovah! vouchsafe to shed the heavenly dew of thy grace upon the testimony of a sinful worm, that like the replenished fleece of Gideon, it may yield a bowl-full of precious unction for thy remnant, as an antidote to Satan's poison. Deliver her from every earthly motive that would insinuate itself into the deep and intricate recesses of the human heart, and fleshly mind, under which she groans in common with all her fellow-travellers to Jehovah-Shammah; and which we must continue to deplore, until our emancipated spirits shall wing their flight into the regions of purity and bliss; where, arrayed in white robes with palms in our hands, we shall ascribe blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our everlasting Father, our divine elder Brother, and the holy Comforter, for ever and ever, Amen.

Hallelujah!

\* Songs, ii. 15. † Songs, ii. 13; iv. 16; vi. 2, 11.

A LETTER

ON THE

PURITY OF THE GLORIOUS IMMANUEL'S

HUMAN NATURE.

“Be not carried about with divers, and strange doctrines; for it is a good thing that the heart be established with grace.”  
—Heb. xiii. 9.

“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.”—Psalm xxvii. 4.

## A L E T T E R, &c.

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“ GRACE, mercy, and peace be multiplied unto all the spiritual Israel, through the knowledge of our God and Saviour Jesus Christ ! ”

“ The foundation of God standeth sure, having this seal,—the Lord knoweth them that are his ; ” \* and though Satan may be permitted to mislead for a season, he cannot ultimately deceive one of the elect, so as to pluck him out of the hand of our covenant elder Brother and glorious Head, in whom they were all secured before the creation, from everlasting to everlasting. I believe, that many of you, my dear friends, who are at present wandering in an intricate labyrinth of error and misconception, are of the blessed countless number, whose names are engraven upon the heart of our compassionate Surety, and written upon the palms of his hands ; therefore, as is not unsuitable in one, who, by the sovereign grace and mercy of Jehovah,

\* 2 Tim. ii. 19.



has been delivered out of the very snare in which you are held captive, and who has had a faint glimpse of "the King in his beauty," since she renounced all false views concerning the peccability of his divine humanity, she would cast the pure unleavened bread, which has been the nourishment and refreshment of her own soul, "upon the waters," in the humble trust that some of the children of the covenant may also derive from it, health, strength, and consolation. "In the morning," says the preacher of wisdom, "sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."\* Having tasted its bitterness, and witnessed much devastation in the outward church, occasioned by this new-fangled doctrine of Immanuel's fallen flesh, which would degrade the purity and majesty of the meek and lowly Saviour of sinners, I do most sincerely deplore its promulgation. It is, alas! too congenial to our corrupt nature, of which it is the offspring, not to be readily embraced by the unregenerate, who have not been brought under the Spirit's teaching; and it has assumed too many plausible shapes, and been presented under too many specious modifications, not to mislead some of the "babes in Christ," who are ignorant of the complicated devices of Satan. "Some of under-

\* Eccl. xi. 6.

standing, also, have fallen into the error, and all its train of evil consequences ; and their departure from the “faith once delivered to the saints,” has doubtless been permitted, “to try them, and to purge, and to make them white.”\* I know, both from experience and observation, with what pertinacity the depraved human understanding, and pharisaical mind, will cling to any opinions, which minister to the pride and self-exaltation of the deceitful heart. There is such a filthiness in the most unsullied conceptions and imaginations of the natural mind, that unassisted by divine instruction, we are incapable of comprehending the *absolute purity*, and unblemished righteousness, which could alone satisfy the wisdom, justice, and holiness of the Most High God ; who is of purer eyes than to behold iniquity, and who requires truth in the inward parts : therefore has Jehovah given us “line upon line, and precept upon precept,” concerning this exalted subject ; conveyed in types, emblematical representations, shadows, and prophecies, until the appearance of the glorious reality, in the divine incarnation of the “only begotten of the Father,” when “a man was made more precious than fine gold ; even than the golden wedge of Ophir ;” † because *essentially sinless, and incapable of falling* ; in whom dwelt all the fulness of the Godhead. This is a most precious truth ; and I

\* Dan. xi. 35.

† Isai. xiii. 12.

implore you, my dear friends, as you value the interest of your immortal souls, to have the candour and complacency to examine with me some of the prefigurations of the Old Testament, which symbolized the holiness and impeccability of our glorious Immanuel ; and may the Holy Ghost, the Comforter, vouchsafe his gracious presence, and manifest to us the beauties and loveliness of this infinitely valuable pearl, "the holy seed," the second Adam, the Lord from heaven, who was "more ruddy in body than rubies, and whose polishing was of sapphires." \*

I must first premise, that all the saints of God, under the patriarchal and levitical dispensations, were deeply convinced of their own depravity and universal pollution, and of their ruined condition without a Redeemer. They were regenerated by the same Holy Spirit, and influenced by the same divine grace, as believers are now in gospel times ; and their faith was directed to the spotless Lamb of God, prefigured in the animal sacrifices ; who, at the time appointed in the divine counsels, would fulfil all righteousness, as their Substitute, and pour out his innocent blood for the remission of sin. Some rays of the "bright morning star" shone through the veil, which covered the representations of our glorious Christ, before his incarnation ; and many sweet foretastes were vouchsafed from time

\* Lam. iv. 7.

to time, to cheer the travellers in their pilgrimage through this vale of tears, to the land of Immanuel, where sorrow and sighing shall flee away, and there shall be no more death. Noah, whom grace alone made to differ from the reprobates by whom he was surrounded, “became heir of the righteousness which is by faith,”\* and recognizing the fundamental doctrine of man’s inherent corruption, that “every imagination of the thoughts of his heart was only evil from his youth,”† all his hopes of salvation, were centered in the promised “seed of the woman;” the intrinsic purity of whose humanity, could alone satisfy the infinite holiness of Jehovah, who would accept him as the Head and Surety of his people; and whose new-creating Spirit should recover them out of the ruins of the fall, by renewing their souls, and making them “partakers of the divine nature.”‡ It was the substantial, holy, and undefiled atonement of the Saviour of sinners, that was prefigured by the clean beasts, and clean fowls, which Noah sacrificed after the deluge; and the smoke of these burnt-offerings ascended up before Jehovah as a sweet-smelling savour; their fragrance being derived from the purity and preciousness of the blood and righteousness of our glorious Immanuel, the Lamb of God, slain from the foundation of the world, in the

\* Heb. xi. 7.    † Gen. viii. 21.    ‡ 2 Pet. i. 4.

counsels of the Father, of whom these types were emblems.

Among the human prefigurations of our divine Saviour, Job and Joseph are conspicuous for holiness. Job, typified "the man of sorrows and acquainted with grief," in his sufferings and patience under them; and he possessed "the faith of God's elect" in this spotless Redeemer, who should stand in impeccable flesh and blood at the "latter day upon the earth,"\* as the deliverer of his people from the bondage of sin and Satan. That patriarch describes the humanity of "Christ, who is the wisdom of God in a mystery,"† in such metaphorical language, as represents his infinite preciousness to be so great, on account of its inherent purity, as to exceed in value the richest treasures of the material world. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for vessels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."‡ While Job had such exalted views of the pre-eminent holiness of his kinsman Surety, he entertained the most debasing conceptions of his

\* Job, xix. 25. † 1 Cor. ii. 7. ‡ Job, xxviii. 15—19.

own native pollution, and acknowledged the necessity which existed, for the decomposition of his vile body, every particle of which he knew to be impregnated with sin. "My breath is corrupt, my days are extinct, the graves are ready for me. I have said to corruption, thou art my father; to the worm, thou art my mother, and my sister."\*

The immaculate holiness of our glorious Immanuel is prefigured in the external character of Joseph, though of course he was not inwardly exempt from the inherent corruption incident to every child of Adam. It is of the pre-eminent purity and sinlessness of the great Shepherd and precious Corner-stone of Zion, and his *separation* from the Adamic covenant, which involves all its children in sin and death, that Israel speaks, when he declares, among other refreshing predictions, "The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was *separate* from his brethren."† Christ, the everlasting Father, whose name is Wonderful, was constituted the Head of an "everlasting covenant, ordered in all things, and sure,"‡ which brings in an eternal righteousness, immortal life, and unchangeable bliss for ever and ever. The

\* Job, xvii. 1, 14. † Gen. xlix. 26. ‡ 2 Sam. xxiii. 5.

apostle to the Hebrews, referring to the suitability, of a spotless and impeccable glorious Melchizedek, to our fallen condition, says : “ For such an high-priest became us, who is holy, harmless, undefiled, *separate from sinners*, and made higher than the heavens.” \*

“ The bush that burned with fire, and was not consumed,” † in which the beloved messenger of the covenant appeared to Moses, was an emblem of the Son of God “ manifest in the flesh,” to offer himself a whole burnt-offering for the sins of his people ; tried, tempted, bruised, afflicted, and scorched with the extremity of human suffering, yet, surviving like a mighty indestructible flame. “ The enemy could not exact upon him ” by infusing sin into his holy and impeccable humanity ; nor could it “ see corruption,” being unchangeable as the Godhead which raised him out of the tomb, “ having loosed the pains of death : because it was not possible that he should be holden of it.” ‡

The Jewish passover was “ a shadow of good things to come ; but the body is Christ.” § The *inherent* purity and innocence of our substantial passover, the “ man who endured affliction by the rod of the Father’s wrath,” || was typified in the spotlessness of the pascal lamb, and in its being eaten with the entrails. “ Then said I, lo, I come : in the volume

\* Heb. vii. 26.

† Exod. iii. 2.

‡ Acts, ii. 24.

§ Col. ii. 17.

|| Lam. iii. 1.

of the book it is written of me, I delight to do thy will, O my God : yea, thy law is in the midst of my bowels."\* "Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats : and they shall take the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night roast with fire, and unleavened bread ; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire ; his head with his legs, and with the purtenance thereof."† The prohibition of leaven, one particle of which was not to be found in the house of an Israelite at this solemn season, has also a reference to our divine Substitute's *exemption from inward pollution*. "Seven days shall there be no leaven found in your houses : for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land."‡

The children of God, who were taught of the Holy Spirit, under the levitical dispensation, were fully aware that the sacrifice of lambs, bulls, and goats, could present to Jehovah no equivalent for a human soul ; but they were instructed by the unblemished type, to look for the glorious reality in the future expiation of Immanuel, who, by one

\* Ps. xl. 7, 8. † Exod. xii. 5—9. ‡ Ibid. xii. 19.



sacrifice of a body, comprehending all the perfections of holiness, should "please the Lord better than an ox or bullock that hath horns and hoofs." \* It is with an eye to this immaculate Lamb of God, that so many directions are given in the writings of Moses, concerning the spotless condition of the animal sacrifices. "Thou shalt not sacrifice unto the Lord thy God, any bullock, or sheep, wherein is blemish, or any evil favouredness : for that is an abomination unto the Lord thy God." † The inherent purity of the divine Saviour of sinners was also denoted by the washing of the animal's entrails. "He shall wash the inwards, and the legs with water : and the priest shall bring it all, and burn it upon the altar : it is a burnt sacrifice, an offering made by fire of a sweet savour unto the Lord." ‡

We have a lovely emblem of our glorious Immanuel's *sinless flesh*, in the meat-offering of fine flour, oil, and frankincense. "And when any will offer a meat-offering unto the Lord, his offering shall be of fine flour ; and he shall pour oil upon it, and put frankincense thereon. And he shall bring it to Aaron's sons, the priests : and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof ; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet

\* Ps. lxix. 31.    † Deut. xvii. 1.    ‡ Lev. i. 13.

savour unto the Lord." \* The pure humanity of our divine Surety, was so impregnated with a heavenly unction, that like the holy perfume, composed of pure myrrh, sweet spices, cinnamon, calamus, and cassia, "tempered together after the art of the apothecary," † it possessed a fragrance most grateful to the Father, who is "well pleased for his righteousness' sake." ‡

There is something peculiarly significant and interesting in the burning of the young, spotless, red cow, which presented a striking prefiguration of Zion's beloved, who "is white and ruddy," § whom Satan in vain endeavoured to bring under his yoke. The incorruptibility of Immanuel was typified by the cedar-wood, and the power of his pure and precious blood to wash away sin, by the hyssop, which were cast into the flames, and consumed with the victim. The blood sprinkled seven times before the tabernacle of the congregation, which represented the Church of Christ, denoted that she was perfectly cleansed from her defilement, by the infinitely pure atonement which her divine Substitute would make at the time appointed in the counsels of Jehovah. "And the Lord spake unto Moses, and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no

\* Lev. ii. 1, 2.

† Exod. xxx. 35.

‡ Isai. xlii. 21.

§ Songs, v. 10.

blemish, and upon which never came yoke : and ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face : and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times : and one shall burn the heifer in his sight ; her skin, and her flesh, and her blood, with her dung, shall he burn : and the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.”\*

Salt was used in the sacrifices, as a symbol of the *incorruptibility* of our everlasting Melchizedek's glorious humanity, the immutable Rock upon which Zion was eternally established. “ And every oblation of thy meat-offering shalt thou season with salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering : with all thine offerings thou shalt offer salt.”†

The Levitical priesthood were partakers of that corruption and infirmity, to which all the descendants of Adam, without any exception, are liable ; and they “ needed daily to offer up sacrifices, first for their own sins, and then for the people's ; ”‡ yet, as types of our undefiled Immanuel, they were required to be free from every personal mark of deformity. “ No man that hath a blemish of the

\* Num. xix. 1—6. † Lev. ii. 13. ‡ Heb. vii. 27.

seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire : he hath a blemish ; he shall not come nigh to offer the bread of his God. He shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish ; that he profane not my sanctuaries.\* The sacrifices are called the bread of God, in allusion to Christ's immaculate flesh, which constitutes the life, and spiritual food of redeemed sinners. The erroneous doctrine of its peccability, my dear friends, would deprive it of all its nourishing virtue.

The intrinsic purity and loveliness of that holy nature, in which our incarnate God veiled his glory, are symbolized in the high-priest's robes. "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office."† The robe of the ephod was woven of one unmixed colour and substance, viz. fine blue flax ; to signify that the humanity of our immortal Melchizedek, would be *free from every taint of sin and corruption, with which all other flesh is impregnated* : and unlike the generality of vestures, it had a hole in the upper part, through which the high-priest passed his head ; to imply that the eternal Word,

\* Lev. xxi. 21, 23.

† Exod. xxviii. 2, 3.

would clothe himself with flesh by an extraordinary divine conception. "And he made the robe of the ephod of woven work, all of blue. And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend."\* Its resemblance to a piece of armour is not without a meaning; for rich and abundant are the allusions of the Holy Ghost, to the transcendent purity of that impeccable flesh, which our glorious Immanuel put on as a breast-plate, when he made himself "a man of war,"† in order to dash Leviathan in pieces, and guide his church to her holy habitation. The border of purple, blue, and scarlet pomegranates, and the bells of pure gold with which the robe was adorned, symbolized the beauty, concord, and sweetness of our glorious Immanuel's mission, who came the harbinger of peace and love, to reconcile guilty man to the Father; bringing such tidings from heaven, of divine love and mercy, as rendered his feet beautiful on the mountains of Zion. The bells were emblematical of the glad, harmonious sound, of free, unmerited salvation, through the pure and precious blood of the Lamb of God, when, on the great day of atonement, "Christ was once offered to bear the sins of many." And the pomegranates signified the refreshing nourishment of his holy, sinless flesh, which is most grateful to the taste of a hungry soul,

\* Exod. xxxix. 23.

† Ibid. xv. 3.

convinced of its own depravity and corruption : and his pure, innocent blood, which is like the “spiced wine of the juice of the pomegranate,” assuaging all thirst after righteousness, and “going down sweetly, causing the lips of those that are asleep to speak.”\*

The Urim and Thummim denoted, that the glorious Sun of Righteousness was the centre of all light and holiness, to be diffused upon his elect, whose names are engraven upon his heart in indelible characters. His pre-eminence in immaculate righteousness, is typified in the royal diadem, elevated above the priestly mitre. “And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten it on high, upon the mitre, as the Lord commanded Moses.”†

The blue, purple, scarlet, and fine twined linen veil, exquisitely embroidered with cherubims, and hung upon gold chains before the Holy of Holies, is explained by the Spirit of God, under the New Testament dispensation, as symbolical of the divine flesh of Christ, which, on account of its *essential holiness* and union to the Deity, was the “new and living way,” by which sinners have access to the Father : from whom, our fallen and corrupt nature, would for ever have separated us, had not

\* Songs, vii. 9; viii. 2.

† Exod. xxxix. 30, 31.

our incarnate Surety, after having fulfilled the law, “magnified it, and made it honourable,”\* “obtained a more excellent ministry than the Mosaic, and become the mediator of a better covenant,”† abolishing the Levitical priesthood, which was limited to one single tribe, and, constituting all the spiritual Israel, kings and priests unto God the Father.

The temple at Jerusalem, with its superb ornaments, and appendages, represented the incarnation of our glorious Immanuel, for Zion’s salvation, and exaltation into the heavenly regions; where he now sits upon his mediatorial throne, surrounded with glory and majesty; “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”‡ The two magnificent brazen pillars, Jachin and Boaz, in the porch of the holy place, adorned with pomegranates, chain-work, and wreaths, gracefully intermingled, were figurative of the beauties of holiness in our immortal Saviour; who upholds Zion by his mighty power, and in whom is treasured up all durable riches and strength. The “flowers of lilies” which encircled the “molten sea,” denoted the *purity* of that blood, which should flow in an infinite fountain from the heart of Immanuel, to wash our scarlet and crimson sins, into the whiteness of snow. §

\* Isai. xlii. 21.    † Heb. viii. 6; x. 20.

‡ Ibid. viii. 1, 2.    § 1 Kings, vii. 21, 22; 2 Chron. iv. 5.

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The pure golden pavement, the carved palm-trees, and other consummately sculptured decorations of the Holy of Holies, were emblematical of the *triumphant holiness of our impeccable Champion*, and of the transcendent graces of his personal character, which were lovely and fragrant as “the rose of Sharon, and lily of the valley,” sweet flowers of the King of Zion’s garden; diffusing in the spiritual atmosphere of the church, grateful and everlasting odours, which no time can lessen or impoverish; and which have revived and refreshed believers in all ages. “Because of the savour of thy good ointments, thy name is as ointment poured forth.” \* “So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; he overlaid it with gold. And the whole house, he overlaid with gold, until he had finished all the house; he carved all the works of the house round about, with carved figures of cherubims, and palm-trees, and open flowers, within and without. And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. The two doors also were of olive-tree;” (representing the holy humanity of Christ, “the way, the truth, and the life,” through whom alone the believer can enter heaven;) “and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and

\* Songs, i. 3.



overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees." \*

The ark of the covenant, one of the most beautiful of the Mosaic emblems of our glorious Immanuel, was constructed of the odoriferous, undecaying wood of the shittah-tree ; which was not liable to be worm-eaten, and was of admirable beauty, solidity, strength, and smoothness ; to typify the *incorruptibility* and perfections of that human nature, which the eternal Son of God would, in the fulness of time, assume, and make the sinner's refuge. Its lining of pure gold was figurative of his *inherent spotless innocence* ; and the two tables of the testimony were deposited therein, to indicate, that *the spiritual law was written upon his heart, and incorporated in his holy flesh*. This sacred prefiguration of the "strength and presence of Israel," was not to be touched by the polluted hand of man on pain of death : and if Uzzah was cut off for his temerity, or inexcusable ignorance, in profaning the shadow, how careful should we be, not to sully the purity and majesty of the substance, "who is the brightness of his Father's glory, and the express image of his person." † "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it. And the anger of

\* 1 Kings, vi. 21, 22, 29, 32 ; 2 Chron. iii. 6.

† Heb. i. 3.

the Lord was kindled against Uzzah, and God smote him there for his error ; and there he died by the ark of God." \*

The sweet Psalmist of Israel, so called, because he sang the beauties of our glorious Immanuel, whose fleshly garments smell of myrrh, aloes, and cassia, and whose name to our spiritual senses is as the most odoriferous perfume, was himself a man subject to like passions as we are ; and, though in many circumstances a figure of our spiritual David, yet his conduct, with regard to Bathsheba, manifests, that he was no type of his immaculate purity. The language of innocence and holiness with which the Psalms abound, belongs exclusively to the root and offspring of Jesse, the bright Morning Star. None but the Son of God in the days of his flesh could thus appeal to Jehovah: " Judge me, O Lord ; for I have walked in mine integrity.....Examine me, O Lord, and prove me ; try my reins and my heart. For thy loving-kindness is before mine eyes : I have walked in thy truth, I will wash mine hands in innocency, so will I compass thine altar ; O Lord, preserve my soul, for I am holy. I delight to do thy will, O my God : yea, thy law is within my heart." † We possess many precious testimonies, that honey and milk were under the tongue of our divine Substitute ; while adder's poison is under that unruly member, in all the

\* 2 Sam. vi. 6, 7. † Ps. xxvi. 1, 3, 6 ; lxxxvi. 2 ; xl. 8.

fallen race of Adam. Grace and truth flowed from the lips of our divine Immanuel, like drops of pure liquid golden honey from the comb ; while those of the sinners, whom he came to redeem, are so corrupt, that they “ defile the whole body ; and set on fire the course of nature ; and are set on fire of hell.” \* Concerning *the incorruptibility of Christ’s undefiled body*, David declared, in the spirit of prophecy, “Thou wilt not leave my soul in hell ; *neither wilt thou suffer thine holy one to see corruption.*” †

All the powers of human language are inadequate to describe the glories and perfections of him, who was “fairer than the sons of men ;” yet we find, in the Song of Songs, some splendid metaphors, representing his inherent purity ; which, like the sweet grapes of Eshcol, are most refreshing and delicious to tried believers, who feel self-abhorrence and bitterness of soul, at the view of their own blackness and deformity ; and peace and consolation, in the prospect of awaking up after his likeness, *whose entire nature is pure as “ bright ivory overlaid with sapphires.”* “As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.” “My beloved is white and ruddy, the *standard bearer* among ten thousand. His head

\* James, iii. 6—8.

† Ps. xvi. 10.

is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings, set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold. His countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely.\* It is most blessed, to view the glorious Saviour of sinners through the medium of Old Testament representations, because they serve to assist our conceptions of his transcendent excellencies and beauties, when we contemplate the substance, as revealed in the everlasting Gospel; though the Mosaic shadows were but as the clouds of various colours in the firmament at day-break, reflecting, and refracting the beams of the Sun of Righteousness, which, in the fulness of time, arose with healing in its beams, upon the land flowing with milk and honey.

The revelations of the prophets, who “testified beforehand the sufferings of Christ, and the glory that should follow,”† contain some precious allusions to the purity of the unblemished Lamb of God. “I have also spoken by the prophets, and I

\* Songs, v. 10—16.

† 1 Pet. i. 11.

have multiplied visions, and used similitudes, by the ministry of the prophets." \* In that sublime vision, wherein Isaiah saw the " Lord our righteousness, sitting upon a throne, high and lifted up," while " his train filled the temple," his pre-eminent holiness is recognized in responses, which will form the chorus of everlasting songs of praise in the heavenly Jerusalem. " And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts." † Both Isaiah and Jeremiah in their predictions, concerning the *separation of Immanuel's flesh from every taint of sin*, are very explicit. " The Lord hath created a new thing in the earth, a woman shall compass a man." " Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." His human nature shall be impregnated with the rich and sweet unction of the Holy Spirit, so that it shall be impossible for him to sin. " I will make a man more precious than gold ; even a man than the golden wedge of Ophir." ‡

All the Nazarites, who prefigured Jesus of Nazareth, " the chief among ten thousand, and altogether lovely," were in themselves, " blacker than a coal ; " yet, as types of the *impeccable Saviour*, they are described by Jeremiah as " purer than

\* Hos. xii. 10.

† Isai. vi. 1, 3.

‡ Jer. xxxi. 22 ; Isai. vii. 14, 15 ; xiii. 12.

snow, whiter than milk, more ruddy in body than rubies, and as having the polish of sapphires." \*

The essential, super-human holiness of the man Christ Jesus, was displayed to Ezekiel in a most divine vision on the banks of the river Chebar, wherein he saw, above the sublime crystal firmament, which was expanded over the heads of the cherubim, the glorious humanity of the Son of God, exalted upon a throne of sapphire-stone, and its *absolute purity* symbolized by a fiery brightness like transparent gold. "And I saw as the colour of amber, as the appearance of fire round about within it, *from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire*, and it had brightness round about." † Ezekiel knew that the Prince of peace only could enter the outward sanctuary of the church militant, and the inner sanctuary of the church triumphant, by the way of purity. This is the "beautiful gate by which the King of glory, the Lord of Hosts entered; strong and mighty in battle, through the strength of his transcendent righteousness:" and "no man can come unto the Father, but by him." "This gate shall be shut, it shall not be opened. and no man shall enter in by it, because the Lord God of Israel hath entered in by it; therefore it shall be shut." ‡

\* Lam. iv. 7. † Ezek. i. 26, 27. ‡ Ibid. xliv. 2.

The *infinite purity* of that humanity which was united to the Godhead of the "Ancient of Days," was revealed to Daniel, when he saw the Lord of glory, "clothed in a garment as white as snow, and the hair of his head like pure wool." And, again, concerning a vision which he had on the banks of the Hiddekel, he says, "I lifted up mine eyes, and looked; and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to the polished brass." This view of the bright, shining, inherent perfections of holiness in the Saviour of sinners, when brought into contact with Daniel's own native pollution, so dazzled and overwhelmed him, that what had before appeared comely in himself, now turned into corruption, and all his own righteousness into filthy rags. Overpowered by the *infinite strength of the divine Immanuel's purity*, "he set his face toward the ground, and became dumb. And behold one like the similitude of the sons of men," said he, "touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision, my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? For as for me, straightway there remained no strength in me,

neither is their breath left in me.”\* Thus was Daniel made sensible of his extreme nothingness, (as must be the case with every truly enlightened son of Adam,) that the glorious Alpha and Omega, who only is holy, might be exalted to his due pre-eminence, and acknowledged to be All in All.

Zechariah had such apprehensions of the “holy seed,” the precious corn of wheat, which should be the first fruits of a glorious resurrection, and the joy and strength of Israel, that he breaks out into the following exclamation, at the prospect of his triumphant achievements for Zion, through his immaculate innocence: “How great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids.”†

It is not an easy thing for sinful dust and ashes to speak of the sublime and glorious reality, concerning whom Moses and the prophets did write; nay, it is impossible to have any adequate conception of that pure and precious pearl of infinite price, which surpasses in excellence, majesty, dignity, and loveliness all created beauty. Without a divine unction, the graces of his person can be neither apprehended nor described; for they must be spiritually seen, felt, and handled. May the Holy Ghost, whose office it is to reveal the Man Christ Jesus to the soul, teach both you and me, my dear friends, “to discern between the holy

\* Dan. vii. 9; x. 5, 6, 15—17.

† Zech. ix. 17.



and profane, the clean and the unclean :—bring us to the table of the Lord in the sanctuary, clothed in linen garments, and show us his divine tabernacle, that we may be ashamed of our iniquities ; and enable us to measure the pattern, and to discern that the whole limit thereof, round about, is most holy.” \*

It was on account of the *intrinsic purity* and righteousness of our divine second Adam, that he was “ set up from everlasting, from the beginning, or ever the earth was,” † as the surety of his church ; and engaged by an immutable covenant, to bring an innumerable multitude out of the polluted fragments of a fallen world, to people the everlasting city “ Jehovah-Shammah,” ‡ where “ the house of Jacob shall possess their possessions,” § in the substantial land, promised to the spiritual seed of Abraham, of which Canaan was a figure. The finite mind can form no proportionate idea of the immensity of our glorious Immanuel’s undertaking ; to accomplish which, all the wisdom, power, strength, and holiness of Deity were necessary. The foundations of the earth were out of course, through the desolations of the destroyer ; and, nothing less than Omnipotence, could remedy the miseries he had introduced, and root sin out of the human bosom. To render the conquest of this inveterate foe of

\* Ezek. xliv. 16, 17, 23; xliii. 10—12.

† Prov. viii. 23.    ‡ Ezek. xlviii. 35.    § Obad. 17.

God and man the more triumphant, it was peculiarly suitable, that he should be laid prostrate by a man, "the seed of the woman," and the head of a better covenant than the Adamic compact; which was not established upon the uncertain tenure of a fallible creature, but *founded upon the immutable rock of an impeccable, heavenly man*, who had power to raise his betrothed church out of the degraded condition, to which she had been reduced by the old serpent, and to place her on a more lofty eminence, than that on which the first Adam stood at the creation. Therefore, "Jehovah's equal," the eternal Word, in his infinite love to the fallen sinners, for whom he was made surety, in the everlasting counsels of Father, Son, and Holy Ghost, condescended, by the most unparalleled humiliation, to assume that very nature which the dragon had corrupted; but *as perfectly abstracted from its pollutions, as the brazen serpent was free from the venom of those which bit the Israelites in the wilderness; as pure and incorruptible as the unchangeable Deity, so that Satan should be unable to infuse sin into it, by any of his temptations and artifices.* This spotless humanity, our glorious Lord took into union with his Godhead, which communicated to it a divine worth and dignity, that renders it blasphemous to attribute to him the possibility of sinning. It is true, that this divine Elder Brother of the sons and daughters of Zion, descended in a direct line from

the earthly mother of mankind, through a channel of sin and uncleanness: it could not have been otherwise; for every branch and leaf of the natural root, is equally infected with original corruption. In the genealogy recorded by Matthew, we find a Rehoboam, a Jehoram, a Thamar, and a Bathsheba: and multiplied thanksgivings will be eternally rendered to Jehovah, for bringing a pure, undefiled, separate seed of humanity, out of such polluted ancestry. It was with this glorious design, that the providence of God, watched in a special manner over the royal stock of Judah, for its preservation, and bore long with its iniquities. "Howbeit, the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever. Destroy it not, for a blessing is in it; the *holy seed* (Immanuel) is the substance thereof."\*

Although the Virgin Mary inherited a fallen nature, in common with all the human race, she was doubtless prepared by divine grace for the solemn and mysterious operations of the triune Jehovah, in the incarnation of the Son of God. The mother of Samson, who was only a figure of our glorious Christ, to represent his triumphs over Satan, was specially sanctified, previous to the birth of her son. Therefore, although the Scrip-

\* 2 Chron. xxi. 7; Isaiah, lxxv. 8.

tures are silent on the subject, we may lawfully infer the same, with regard to the human mother of him who was the substantial Nazarite, "separate from sinners; purer than snow, whiter than milk, more ruddy in body than rubies, whose polishing was of sapphires."\* Concerning the wife of Manoah, the angel of the Lord, who appeared unto her, said, "Behold now thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore, beware I pray thee, drink not wine, nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines."†

Read, my dear friends, and ponder well, the simple, chaste, and beautiful narrations of the evangelists, concerning the sublime mystery of the incarnation; and, may the holy Comforter open your understandings, and enable you to discover the internal evidence they contain, of the *untainted purity*, and inherent righteousness of the Holy child Jesus. It is this spotlessness which constitutes the essence of our salvation; and, in which Mary herself rejoiced, as an heir of glory, and a partaker of the blessings which her Son was come to bestow. It was this crowning point of re-

\* Lam. iv. 7.

† Judges, xiii. 3—5.

demption, in Jehovah's bringing purity out of impurity, a harmless, undefiled, sinless man, out of a sinful woman, in which she triumphed, when she said, "*for he that is mighty, hath done to me great things: and holy is his name.*"\* This new creation of a second Adam, was the exquisite workmanship of the Holy Ghost, when the power of the Most High overshadowed his mysterious operations, and the chief Corner-stone was cut out without hands, fearfully and wonderfully fashioned *in secret*, and curiously wrought in the lowest parts of the earth, viz.: in the virgin's womb; of her flesh and blood, while *no taint of her corrupt nature was taken into the act*:—"pure as bright ivory overlaid with sapphires, more precious than the gold of Ophir, the onyx, ruby, or topaz of Ethiopia."† Yet, in assuming flesh, our glorious Redeemer rejected none of the characteristics of a man, but his inherent depravity: which, after all, is no essential part of human nature, but an accidental property, introduced into it by Satan at the fall. The glorious Immanuel became incarnate, in order to make himself a curse for the redemption of his betrothed church, therefore, he placed himself in the precise condition in which she stood; subject to the penal consequences of the fall, and all its incident miseries; graciously condescending to pass through the three stages of manhood; infancy, youth, and

\* Luke, i. 49.

† Job, xxviii. 16, 19.

maturity ; partaking of all its innocent infirmities, and susceptibility of weakness and pain, that he might be capable of making a vicarious atonement, and by tasting of death, become the first fruits of a resurrection to everlasting bliss and glory.

When this Divine messenger of the covenant, the mighty God, and Prince of peace, “whose goings forth have been of old, from everlasting,”\* opened the virgin’s womb by his own omnipotent power, and came forth clothed in *immaculate flesh*, then truth sprang out of our earth, even out of the sinful dust and ashes of our ruined nature. The holy child Jesus in the manger, at Bethlehem, the house of bread, was the glorious branch, which should grow into a “tree of life,” for the healing of the nations, and the nourishment of souls. Well might the morning stars sweetly sing together, and all the sons of God shout for joy, while the universe resounded with the songs of the angelic hosts, who, in harmonious strains of love, united in that divine chorus, “Glory to God in the highest, and on earth peace and good will to men.”† Well might the wise men undertake a long journey from the east country, bringing presents of the gold of Sheba, frankincense, and myrrh, as emblems of the preciousness, purity, and fragrance of the divine Immanuel, and “rejoice with exceeding great joy, when they beheld the Ancient

\* Mic. v. 2.

† Luke, ii. 13, 14.

of Days, condescending to become a babe, *that flesh might be produced in a state of absolute purity*; in order to crush the serpent's head, and deliver mankind from his venom. As Immanuel came to fulfil the typical, as well as the moral law, he was sealed by circumcision as the promised "seed of Abraham, in whom all the nations of the earth should be blessed:" not that he needed the renovation of heart which that ceremony symbolized, for his whole nature was essentially holy. But being made of a woman, under the law, he thereby constituted himself "a debtor to the whole law," that his people might "receive the adoption of sons."\* In his Godhead, our glorious Christ, possessed all the infinite attributes of Jehovah, but his humanity admitted of increase. The "holy seed," which contained the original principles of all purity and holiness, must be gradually unfolded, till the "goodly cedar is displayed with its boughs and fruit; in the shadow of whose branches shall dwell all fowl of every wing."† "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. And Jesus increased in wisdom and stature, and in favour with God and man."‡

It was a part of the ceremonial law, that the priests, who typified our glorious Melchizedek,

\* Gal. iv. 4, 5; v. 3.

† Ezek. xvii. 23.

‡ Luke, ii. 40, 52.

should be installed into the ministerial office by the washing of water ;\* therefore was the Son of God baptized, when he entered upon his function, as priest, prophet, and king, to which he was visibly anointed by the Holy Ghost. John the Baptist, who recognized in him the *impeccable divine Lamb of God*, symbolized in the morning and evening daily sacrifice, shrunk back with reverence and godly fear, at the idea of baptizing the immaculate Saviour of sinners, whose eternal majesty, dignity, and glory were as infinite as his condescension. "I have need to be baptized of thee," was John's imploring remonstrance ; "Jesus, answering, said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness."†

As the great Captain of our salvation, Christ, the "God of Jeshurun," commenced his warfare against the dragon, by going spontaneously forth into the wilderness, to encounter him in single combat. Armed at all points with the infinite strength of his intrinsic holiness, "his righteousness it sustained him," and was "his breastplate"; and his impeccable flesh and blood were his "garments of vengeance ;" for *there was nothing temptible there, which Satan could inflame.*‡ The pangs of hunger, which our heavenly warrior endured, after a long and severe fast of forty days, must have been agonizing to his

\* Exod. xxix. 4.

† Matt. iii. 13—15.

‡ Isa. lix. 16, 17.



tender human frame ; but patience and long-suffering, with all their kindred graces, dwelt in his bosom in infinite perfection, and were not to be overcome by the enemy's crafty insinuations : and there was no impatience in his holy nature, to render the endurance of his extreme hunger intolerable. It was his meat and drink to do his Father's will ; and there existed no self-love in his pure and generous nature, which could be wounded by the implied doubt of the tempter, as to his Deity. In the exhausted state of his physical powers, his pure and correct imagination could not be dazzled by the false glare of those transitory earthly kingdoms, which the usurper presented to his view. The sum and substance of all wisdom, was incapable of being affected by the most subtle delusions : besides, he knew that the conflict he had begun to maintain against the arch-deceiver, would finally terminate, in reducing all the dominions of this world to atoms, and in establishing on their ruins, an undefiled, peaceful kingdom, which should never be destroyed : the everlasting government of which, should be upon his own shoulders ; and, he should " reign King over all the earth, and his name one."\*

Believe me, my dear friends, our glorious Immanuel was *impeccable*, and proof against all the artifices of the devil, though susceptible of exquisite suffering. The first Adam, it is true, possessed

\* Isaiah, ix. 6, 7; Zech. xiv. 9.

before the fall, all finite moral perfections ; but the second Adam, the Lord from heaven, united, in his glorious person, all created and uncreated excellencies, blended together in perfect harmony ; and he was as much superior to our natural head, as heaven is above earth. That the strength and durability of his holiness might be made manifest, this “precious corner-stone of Zion,” was tried from the wilderness to the cross ; and every temptation served only to augment his triumph, and to present to our view, a brighter, and more glorious display, of his infinite wisdom, purity, and righteousness. That any one should desire to bring the Son of God down from the pre-eminent throne of his immaculate holiness, and to place his humanity on a level with the fallen creatures he came to redeem, can only be accounted for, in the perversity of our depraved understandings, and carnal hearts : and the attempt shows, what fools we are by nature, in spiritual things, and how slow to believe our own nothingness and corruption. We have such low, grovelling views, of the demands of the pure and holy Jehovah, who requires truth in the inward parts, that while we rely upon our own corrupt reasonings, we are unwilling to admit that the holy substance in which Christ tabernacled, could be flesh at all, unless it contained the propensities to sin, with which our fallen nature is impregnated, and of which, in some of its modifications, we are so

enamoured. We forget, that sin is a quality which was superadded to flesh, after the creation, by the serpent; and that the great object of the incarnation, was to destroy this evil, and its effects, and to bring in an everlasting righteousness, which the enemy could not exact upon, nor defile, and in which all believers should be justified, and appear before the Father.

I am fully aware of the casuistry and evasion, with which the erroneous belief in the peccability of our divine Immanuel is maintained, among the disciples of Irvingism; but, my dear friends, permit me to remind you of an undeniable truth, confirmed by history and experience;—*that the distinguishing characteristic of false doctrines, is, that they are “privily brought in.”*\* You repel with abhorrence the idea, that Christ committed the least act of sin; yet you adopt the appalling creed, that he was morally prone to transgress, through the fallen nature of his flesh; but was preserved from yielding to any sinful inclination, by the power of the Holy Ghost. Doubtless, the exquisite spirituality of the law (every “jot and tittle” of which our glorious Immanuel fulfilled in its most unlimited and refined sense) as far transcends our superficial, gross apprehensions of purity and holiness, as light excels darkness: but, when we consider who our incarnate Redeemer is, and from whence he came, we shall find cause to veil our faces in

\* 2 Peter ii. 1.

silent amazement, at the ignorance and presumption of the creature, who can dare to draw inferences out of his own corrupt mind, concerning the Lord of Hosts, which derogate from his dignity and majesty. It was from the invisibility of Jehovah, "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, or can see,"\* that our glorious deliverer issued forth, as the visible representation of Deity, whose essence is holiness and love, veiling the God-head in a nature like our own, that the fleshly eye of frail, sinful man, might not be overpowered with the unclouded brightness of his glory, while he tabernacled among them, to perform, as the substitute of his people, that *perfect* obedience to the Father, which they, through the weakness and corruption of their fallen nature, were incapable of; and to contend effectually in their behalf with the great adversary of souls. And, shall we so far forsake our own mercies, as obstinately and pertinaciously to cling to a doctrine, which is the offspring of a perverted understanding, and that would clothe Deity itself in the vile body of sin and death, undivested of its filthiness! All the angelic hosts recognise, with triumphant joy, the sublime, the glorious, the undeniable truth, that it was as *impossible for Immanuel to sin*, as for the everlasting, self-existent Jehovah to descend from the

\* 1 Tim. vi. 16.

throne of his supreme dominion, and yield the government of the world to that arch-apostate and fabricator of lies, who has spread this net in the outward church, dyed with the muddy scarlet of an *impure* blood like our own ; and in which he is ever on the watch to entangle souls, and involve them in his own everlasting ruin. " Oh ! thou enemy, soon shall all thy destructions come to a perpetual end ! Thou who sittest in the lurking places, lying in wait secretly, as a lion in his den, with thine eyes privily set" against the Lord's people, soon shalt thou be left desolate, where no prey can be found ! Surely, like the rattle-snake, thou dost bewitch thy poor victims with thy sorceries ; but in the name of my glorious *impeccable* Jehovah-Jesus, the mighty Nazarene, I defy thee ! and tell my poor misguided brethren and sisters, that thou hast caused them " to err concerning the faith," and hast seduced them from the purity and simplicity of the Gospel ! Oh ! that through the medium of the arch-angel's trump, I could make the earth re-echo with the joyful truth—the Saviour of sinners, and Satan's triumphant conqueror, who upholds the elect angels, and keeps them from falling, *was impeccable*, and *could not sin*. The *essential holiness* of the second Adam, was fixed upon such a solid immutable basis, that he needed not the aid of the Holy Ghost, to enable him to withstand the fiery assaults of the devil ! It was

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impossible that he should think an evil thought, or conceive an earthly feeling.—But the eternal day is approaching, when the heavenly mansions in “Jehovah Shammah,” shall ring with everlasting hymns of praise, to the triumphs of holiness in our exalted Immanuel, from myriads of glorified redeemed spirits, who shall magnify the infinite wisdom that devised the grand scheme of man’s rescue from the cruel grasp of the dragon, and the transcendent love and condescension that accomplished the divine purposes !

The glorious God-man is “the end of the law, for righteousness to every one that believeth ;” \* for this very purpose was it given, that in him his redeemed might be justified, and in him glory. Consider, my dear friends, its spirituality as unfolded by our divine Elder Brother on the mountain of beatitudes ; and observe that it makes no distinction, between a propensity to sin, and actual transgression. “Ye have heard that it was said by them of old, thou shalt not commit adultery : but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.” † The demands of a law, which required immaculate purity in the inward parts, could be satisfied only by an essentially holy, sinless man. “I say unto you, that ye resist not evil. And whosoever shall compel you to go a mile,

\* Rom. x. 4.

† Matt. v. 27, 28.

go with him twain,"\* were never fulfilled in spirit and in truth, excepting by the innocent, spotless Lamb, when he "gave his back to the smiters, and was oppressed and afflicted, yet he opened not his mouth:" and when he was hurried from place to place, to gratify the malice of his enemies. †

We have in the transfiguration, the most sublime of all the gospel testimonies to *Immanuel's purity, and separation from sinners*; and the transcendent superiority of his human nature on that account, to our vile bodies, which must put off mortality, and be decomposed, before they can be fashioned like unto his glorious body, and re-constructed by his mighty power, by which he is able to subdue all things unto himself. Conceived as we are in sin, and shapen in iniquity; and ever breathing the tainted moral atmosphere of a fallen world; going astray, and speaking lies from the womb, deceiving, and being deceived, and delighting to have it so, with earthly, grovelling minds, at enmity against true holiness, our natural conceptions cannot reach the lofty summit of exquisite purity, upon which the exalted humanity of our incarnate God *ever stood!* Nothing less than an exertion of the mighty power of Omnipotence, infusing into our souls the light of the Sun of Righteousness, could enable us to apprehend divine things at all. The

\* Matt. v. 39, 41.

† Isai. liii. 7; Luke, xxiii. 7; John, xviii. 13.

humanity of our glorious Immanuel was filled with grace and truth from his mother's womb ; made after the power of an endless life, and needed no decomposition nor reconstruction :—he had power to separate his soul from his body, and power to reunite them together ;—power to veil his Godhead from the fleshly eye of man, and power to radiate his body with a visible glory ; and of this majesty three of his disciples were eye-witnesses, when, on the mount of transfiguration, his *Deity shone through his precious, immaculate flesh*, causing his very raiment to glitter with a brightness, exceeding white as snow ; and his face did shine as the sun in its meridian splendour in a day without clouds. This was no transfusion from an external glory, but a diffusion of the Godhead which dwelt in the sacred humanity of the “ holy seed,” from which was to arise an innumerable company of redeemed and glorified souls, to inhabit the everlasting golden city, whose “ vessels of mercy ” shall be like the bowls before the altar—  
“ HOLINESS UNTO THE LORD.”\*

That the “ Ancient of Days ” was a *man in reality*, as well as the Most High God, we have ample proofs in the exquisite displays of the moral affections, human sympathies, and sinless infirmities which are unfolded in his life. He hungered, thirsted, needed rest in sleep, wept, felt compassion,

\* Zech. xiv. 20, 21.



and experienced temptations, soul agonies, and bodily sufferings. By making himself a curse for sinners, he submitted to toil, and all the inconveniences of poverty. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."\* That the tender and delicate frame of "the man of sorrows" was less able to bear fatigue than his more robust disciples, we have a proof in their journey to Samaria, when they went into the town without difficulty, while the divine Immanuel, "being weary," sat on Jacob's well to rest. In Matthew's application of Isaiah, liii. 4: "Himself took our infirmities, and bare our sicknesses,"† we must understand, that he could bear our sicknesses in no other manner, than in the same infinite sympathy, which led him to lay aside his glory, and "to be made a little lower than the angels," that he might endure the cross, while "he despised the shame," in order to rescue his people from everlasting misery. By what he himself sustained, to bring his ransomed ones to the heavenly Zion, where sorrow and sighing shall flee away, he manifested, that in sympathy for the mystical members of his body, he felt more the pains of sickness and death, as the effects of sin, than the whole aggregate number of transgressors for whom he was made a sin-offering. It was in the contemplation of human woe, that he groaned

\* Matt. viii. 20.

† Ibid. ver. 17.

in spirit at the tomb of Lazarus. "When Jesus saw Mary weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled." \* It is among the highest consolations of faith, to know that our glorious Immanuel is acquainted with our sufferings as the omniscient God, and feels for them as a tender-hearted man. Who can measure the dimensions of infinite sympathy in that concise but precious verse, "Jesus wept." † How sweet to the tried and afflicted child of God, to contemplate the exquisite tenderness and compassion of the Father for his creatures, flowing from the human bosom of his beloved Son, in tears, such as the divine man of affliction only could weep ! What an affecting exhibition have we of his sympathy, in Luke's touching description of the desolate widow, whose tears he graciously turned into joy. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came, and touched the bier : and they that bare him stood still. And he said, Young man, I say unto thee, arise ! And he that was dead sat up, and began to speak. And he delivered him to his mother." ‡ Having, as our immaculate Nazarite, contracted none of our pollution in his incarnation, our glorious Immanuel could not be virtually defiled by coming in contact with a dead body, which, under the law, was considered as unclean : on the contrary, his touch

\* John, xi. 33. † Ibid. ver. 35. ‡ Luke, vii. 13—15.

removed defilement and communicated health. "And, behold there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean; and immediately his leprosy was cleansed."\* As a prophet, how divinely sweet were the instructions of the God-man. "His lips were like lilies, dropping sweet-smelling myrrh. His speech did distil as the dew, as the small rain upon the tender herb, as the showers upon the grass. The law of truth was in his mouth, and iniquity was not found in his lips." In vain did the Pharisees, Sadducees, and Herodians endeavour to entangle him in his talk; "they were confounded by his wisdom."†

It was in the agonizing pangs of soul-travail for Zion, and in the unlimited temptations he sustained from the prince of this world, in the hour and power of darkness; and in the good confession the great Captain of our salvation witnessed before the tribunal of his own depraved creatures; and in bodily sufferings on the cross, that there was the most sublime and perfect display of the beauties of holiness, which emanated from his impeccability. Contemplate the glorious Immanuel at Gethsemane, while the wisdom, purity, and justice of the Father are transferring the whole accumulated amount of

\* Mark, i. 40—42. † Songs, v. 13. Deut. xxxii. 2; Mal. ii. 6; Luke, xi. 53, 54; xx. 20.

his people's guilt, and the wrath due to them, upon his innocent head ; that, as the substantial scape-goat of the whole congregation, he might " bear away their iniquities into a land not inhabited." \* " The yoke of their transgressions is bound " by Jehovah's hand ; " they are wreathed and come up upon his neck. Behold, and see, if there be any sorrow like unto his sorrow, wherewith the Lord afflicted him in the day of his fierce anger." † Hear his language while he personates Zion, and appropriates to himself her wickedness : " O Lord, rebuke me not in thy wrath ; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger ; neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head ; as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled ; I am bowed down greatly : I go mourning all the day long. For my loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken : I have roared by reason of the disquietness of my heart." ‡ Here we behold the beloved of the Father, and our divine Substitute, " in whom was no sin, and who knew no sin," yet made sin for Zion, confessing *her inherent depravity*, enduring

\* Lev. xvi. 22. † Lam. i. 12, 14. ‡ Ps. xxxviii. 1—8.

Jehovah's displeasure against her for her transgressions, and bewailing them as his own, while *his holy, innocent soul, is deeply wounded by their imputation*. The entire mass of our sins and corruptions, covered his shoulders like a thick filthy mantle; and while his purity shrunk with abhorrence from the loathsome, and ponderous burden, he held it fast, nor did he lay it aside, till he had put off his grave-clothes, and come forth from the tomb with new holy garments for Zion:—to adorn her “with glory and beauty, of blue, purple, scarlet, and fine twined linen.” In the extremity of his agony in the garden, our divine Immanuel could not but feel an innocent aversion to the wormwood and the gall, contained in the dreadful cup of expiation, which he declared in that “If it be possible,” &c.; but his infinite sympathy with the mind of Jehovah, is instantly expressed in holy acquiescence, “Nevertheless, not my will, but thine be done.” No finite mind can conceive, the terrible pangs of soul-travail, which took hold of the spotless Lamb of God, in this hour of darkness; when the consolations of the Father were withdrawn, and he was left alone to contend with the dragon, that with his own right hand, and with his holy arm he might obtain the victory. Although “Jehovah's equal,” yet in his character of the “first-born among many brethren,” our glorious Immanuel made himself in his human nature, as dependent on the Father, as

any of the creatures whom he came to redeem. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death, was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered." \* He acquired an experimental knowledge of painful compliance with the commands of God, in the utmost extremity of suffering. It was not by physical strength, that our divine Champion conquered Satan, for that "was weakened by the way," † and received the covenant aid of Jehovah, who "sent an angel to strengthen him." *It was the mighty power of his immutable holiness*, which repelled the fiery darts and poisoned arrows of hell, and made them recoil with multiplied force upon the adversary's guilty head.

"The whole assembly of the congregation shall kill the passover." And we are all verily guilty, concerning the true paschal Lamb of God, our Elder Brother. Both Jew and Gentile representatives of his sinful church, exerted every effort, to prove some accusation against him, but in vain: the alarmed conscience of the very heathen judge, constrained him to testify, that there was *no spot or blemish* in the *sinless* victim; who, when he was worried and reviled by the fat bulls of Bashan, "reviled not

\* Heb. v. 7, 8.

† Ps. cii. 23.

again ; when he suffered he threatened not." \* Behold the undefiled royal Melchizedek, whose unchangeable righteousness is the sceptre of his everlasting kingdom, meekly grasping the feeble reed, which his merciless executioners placed in his innocent hand, as the mock insignia of his kingly office ; while, in cruel derision, they pierced his temples with a crown of thorns. " The depths of affliction closed him round about, and the weeds were wrapped round his head ; " but he " was not rebellious, neither turned away back. He gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting." † Surely, we have only to contemplate this *sublime manifestation of divine patience and humility* in our glorious Immanuel, and, unless our " hearts are fat, and our eyes shut," ‡ (which God forbid,) we must cast from us with abhorrence the pernicious doctrine, that his holy, precious flesh was peccable, and contained in it " the law of the members," which in our corrupt and sinful nature, maintains till death a warfare against the renewed mind. Believe me, my dear friends, they who cling to " lying vanities forsake their own mercies : " and, oh ! what mercy is here, that the Lord of life, and Creator of heaven and earth, should assume the " form of a servant, and be made in the

\* 1 Pet. ii. 23. † Jon. ii. 5 ; Isai. l. 5, 6.

‡ Ibid. vi. 10.

likeness of men," \* in order to bring many sons to glory, by means of his own absolute perfections and purity.

None of the cruelties exercised upon our divine Surety, could suspend, for a moment, the tender sympathies of his pure and compassionate bosom. While going voluntarily forth, as a Lamb to the slaughter, bearing his cross to the mount of sacrifice, he forgets his own sufferings, at the view of his weeping friends ; and, turning his heavenly countenance, which was " more marred with grief than any man's," † to the women who followed him with tears and lamentations, he said : " Daughters of Jerusalem, weep not for me ; but weep for yourselves, and for your children. For, if they do these things in a green tree, what shall be done in the dry ? " ‡ If the immaculate Branch, who is essentially pure and holy, be thus stricken, smitten, and afflicted for the transgressions of his people, what shall be the judgment executed upon reprobates, who are " trees without fruit, twice dead, plucked up by the roots." §

It was by an act of volition, that our glorious High-priest and Sacrifice, presented his soul to Jehovah on the altar of expiation as a free-will offering. *He was not born a mortal, but made after the power of an endless life : capable of*

\* Phil. ii. 7.

† Isai. lii. 14.

‡ Luke, xxiii. 27, 28, 31.

§ Jude, 12.



dying, but by the law of his pure and incorruptible nature, without any natural tendency to dissolution ; and when his soul winged its flight from his pure and holy body, it was like a mighty conqueror retiring from the field of battle, after gaining a complete victory over the enemy. “ It is finished,” exclaimed our glorious Champion ; all that Moses and the prophets have foretold concerning the great work of redemption is fulfilled : Zion’s “ warfare is accomplished, and her iniquity pardoned, for she hath received of the Lord’s hand double for all her sins ! ” \* The glorious “ seed of the woman ” did indeed receive a bruise in the heel, when he was nailed to the cross, but that very cross inflicted the death wound upon the head of the Destroyer. A crucified Saviour is the great power of God in the conversion of sinners—the mighty loadstone of heaven, by which souls are attracted out of the snares, pits, and strong holds of Satan. “ And I, if I be lifted up from the earth, will draw all men unto me.” †

The sacred body of Immanuel, though not, *like ours, allied to “ corruption and worms,”* must be “ brought into the dust of death, according to the everlasting covenant ; the precious corn of pure wheat, having been bruised for sin, must lay for an appointed time in the tomb, like seed under the clods of earth, to be the root of an abundant har-

\* Isai. xl. 2.

† John, xii. 32.

vest of renewed, immortal souls ; perfuming the grave with his undefiled tabernacle of flesh, rendering it henceforth, like a “ bed filled with sweet odours and spices.”\* The whole work of redemption, from his incarnation to his death and resurrection, was a *voluntary act*. “ Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man taketh it from me, but I lay it down of myself*: I have power to lay it down, and I have power to take it again ;”† and, by his own eternal Spirit, did our glorious Lord “ quicken himself,” and “ swallow up death in victory.”‡ “ I awaked, and beheld ; and my sleep was sweet unto me.”§ Sweet indeed must have been the sleep of death to our precious Immanuel, after his wearisome labour of love was accomplished ! And, oh ! what divine raptures must have filled his holy soul, in the contemplation of the myriads of intelligent beings, rescued by his humiliation and sufferings from everlasting misery ; who, because their divine Head lives they shall live also ! “ I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plague ; O grave, I will be thy destruction ! Thy dead men shall live ; together with my dead body shall they arise. Awake, and sing, ye that dwell in the dust : for thy dew is

\* 2 Chron. xvi. 14.

† John, x. 17, 18.

‡ Isai. xxv. 8.

§ Jer. xxxi. 26.

as the dew of herbs, and the earth shall cast out the dead." \*

"How art thou fallen from heaven, O Lucifer, son of the morning ! How art thou cut down to the ground which didst weaken the nations ! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation in the sides of the north : I will ascend above the heights of the clouds : I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit !" † Well might the sweet psalmist of Israel, in anticipation of our glorious Immanuel's, triumph over the great enemy of God and man, call upon all the angelic hosts, all animate and inanimate creation, all the active physical powers by which Jehovah governs and upholds the universe, and all harmonious sounds of musical instruments, to celebrate the victories of the Lion of the tribe of Judah ; for Zion shall be joyful in her "King, and the saints shall sing aloud in glory !"

And now, our immortal Warrior, having overcome the dragon, is seated on his Father's throne, as a Lamb that has been slain, still *clothed in the undefiled substance of human flesh*, all radiant with Deity, as sunbeams, transmitted through the transparent crystal. The angelic hosts, who excel

\* Hos. xiii. 14 ; Isai. xxvi. 19.      † Ibid. xiv. 12—15.

in strength, worship and adore him, as the Lord Jehovah in human nature, and obey his mandates, with inexpressible activity, and fervent love. Upon his glorious head, as our royal High-priest, and God over all, blessed for evermore, are "many crowns;" the diadem of his essential Deity, his crown of HOLINESS TO THE LORD, as King of saints; and the immortal wreath of victory, as the triumphant, *immaculate*, "*seed of the woman*," who has cast down the old serpent, and given the death-blow to his power: and the paved work of sapphire-stone under his feet is strewed with the innumerable crowns of his redeemed people.

" All hail the power of Jesus' name,  
Let angels prostrate fall :  
Bring forth the royal diadem,  
And crown him Lord of all !

Crown him, ye martyrs of your God,  
Who from his altar call ;  
Extol the stem of Jesus' rod,  
And crown him Lord of all !

Ye chosen seed of Israel's race,  
A remnant weak and small,  
Hail him who saves you by his grace,  
And crown him Lord of all !

Oh that with yonder sacred throng,  
We at his feet may fall ;  
There join the everlasting song,  
And crown him Lord of all !"

While we are in these leprous tabernacles of clay, my dear friends, our vision is so dim and obscure, that "we see but as through a glass darkly," the bright resplendent "morning star," whose "light is like unto a stone most precious, even like a jasper-stone, clear as crystal." \* We cannot fix the corporeal eye with a steady gaze upon the material sun in the firmament, without the intervention of some substance, capable of mitigating the overpowering strength of its beams, and of rendering them less dazzling. How then could sinful dust and ashes behold, with the intellectual eye, "the Sun of Righteousness," the blessed and only Potentate, the self-existent Jehovah, who "dwells in light which no man can approach unto," † excepting through the medium of a nature like its own? Our glorious Christ, who condescended to become our Elder Brother, "stands behind our wall of flesh, he looketh forth at the windows, showing himself through the lattice." ‡ And, because the eternal Son of God condescended to become incarnate, in order to bring Zion into a state of holiness and immortal bliss, shall we, by our vain and sinful speculations, defile that precious blood, which divine love and wisdom has appointed, for the "sprinkling, and cleansing of many nations," § and presumptuously rush forward, to examine with uncircumcised minds,

\* Rev. xxi. 11.

† 1 Tim. vi. 15, 16.

‡ Songs, ii. 9.

§ Isai. lii. 15.

*the glorious armour of heavenly workmanship*, in which the God of Jeshurun fought our battles? Surely, it must be obvious to all who know the plague of their own hearts, and the spirituality of the law, which condemns the thought of foolishness as sin, and makes an unlawful desire as culpable as a guilty action, that the doctrine of our glorious Immanuel's peccability, strikes at the very root of the atonement! The blood of the fountain which was opened in the house of our spiritual David, must be *infinitely more pure*, in a physical as well as in a moral sense, than that which runs in our own veins, or we are filthy still, and shall be filthy for ever! It is in vain to reserve a *salvo* for the conscience, by asserting that he did no sin; but kept himself holy by the power of the Spirit.—The blood of *fallen flesh*, which you have been taught to believe that the divine Saviour clothed himself in, *must have been impure*, however *inert* sin might have been in his nature, and *motionless the law of the members*! “Whoso breaketh an hedge, a serpent shall bite him.”\* The essential holiness, and impeccability of our pre-eminent Surety and Substitute, is “a wall of fire round about Zion,”† and whoever yields that rich and precious truth, which is pregnant with so much strength and consolation to the believer, makes a breach in the bulwarks of the holy city, through

\* Eccl. x. 8.

† Zech. ii. 5.

which "that old dragon, called the Devil and Satan, which deceiveth the whole world,"\* can enter, and make dreadful havock among the flock ; spoiling the pastures, and defiling the pure streams of the water of life.

May the omnipotent Jehovah-Jesus, whose mercy and love are equal to his transcendent purity, extend that sovereign grace to thousands of the disciples of Irvingism, which was exerted in favour of the redeemed thief on the cross, when in the last hour, he was snatched out of the jaws of the lion, and, carried by our glorious Champion into Paradise, as a trophy of victory ! That is the sum and substance of my desire for you, my dear friends, for then all covenant blessings will follow. Let but the God of Jeshurun arise for your deliverance, and one touch of his holy arm, will dispel the charms and delusions of the devil, and he will destroy, with the breath of his mouth, that cobweb-veil, which the deceiver has spread over you !

Holy, glorious Immanuel, the light and salvation of thy spiritual Israel ! Let not this public testimony, concerning thy divine impeccable human nature, which Satan has dared to misrepresent and defile, "*return void.*" It is sent forth in simple reliance upon thy blessing, and in the humble confidence, that thou wilt vouchsafe to destroy the strong holds of the enemy with it, in the bosoms of

\* Rev. xii. 9.

some of thy deluded people. "Not by might, nor by power, but by thy Spirit, Holy, holy, holy, Lord God of Hosts!" \* Gather thy remnant out of this terrible labyrinth, and "put them together as the sheep of Bozrah, as the flock in the midst of their fold." Oh, that as "the breaker thou wouldst come and place thyself at their head;" that Zion might hear a "great noise by reason of the multitude of men." † Bring them out of all the intricate mazes of error into which they have been seduced, and teach them to recognize thy voice, that they may not again "follow a stranger." ‡ Gird their loins with heavenly truth in its purity and simplicity, that henceforth they may not mistake darkness for light, and bitter for sweet, but may they be enabled to detect the malignant treachery and blackness of Satan, under all his white, "angel of light" drapery. Destroy all "refuges of lies," extinguish every spark of man's kindling, and give all erring souls, such deep views of thy transcendent purity, and their own utter corruption and depravity, as shall lead them to cling to thee with self-aborrence, imploring thee to clothe them with the beautiful garments of thy immaculate righteousness, and to bestow upon them the true faith that works by love, that they may triumph over the bosom foe, and all spiritual wickedness in high places!

Holy, glorious Father, who hast loved the ran-

\* Zech. iv. 6. † Mic. ii. 12, 13. ‡ John, x. 4, 5.



somed church of Immanuel with an everlasting love, and hast undertaken to prepare every branch of the immortal vine, for transplantation into the eternal regions of joy unspeakable and full of glory ! root out of our hearts every plant which thou hast not planted ; and cause the “ fir-tree to spring up instead of the thorn, the myrtle instead of the brier : and waters to break out in the wilderness, and streams in the desert, that the parched ground may become a pool, the thirsty land springs of water ; ” and that there may be “ grass, with reeds and rushes, in the habitation of dragons.” \*

Holy Comforter, and glorifier of our Jehovah-Jesus ! every name written in the Lamb’s book of life is known unto thee ! Reveal to those who are entangled in Satan’s net, the infinite beauties, glories, and perfections of Immanuel’s spotless humanity, and the ineffable dignity and majesty of his Deity ; and convince their minds that it was his impeccability alone, which enabled him to cast all Zion’s sins into the unfathomable ocean of divine love ! Constrain them, by thy mighty power, to renounce all false conceptions of their incarnate God, and to lay hold of the true immaculate Head, from which all holiness and spiritual nourishment is ministered to his members. Sprinkle them with the precious blood and pure water that flowed from his wounded side, and cleanse them from all their

\* Isai. lv. 13 ; xxxv. 6, 7.

*idols* ; and breathe into their souls the breath of divine life, that they may “live, and stand upon their feet an exceeding great army.” \*

Holy Father, Son, and Spirit ! dissolve the visionary fabrics, and magic spells, by means of which Satan would chain our affections to this polluted earth, and bruise him under our feet ; that, arrayed in white robes, with palms in our hands, we may sing the song of salvation in heaven, to our God which sitteth upon the throne, and to the Lamb for ever and ever !—Amen and Amen.

And now, my dear friends, I have done. I leave my poor petition in the hands of our glorious Melchizedek, and, if he should vouchsafe to cast but a small fragment of it, cleansed with his precious blood, into his golden censer, with the much incense of his own infinite merits, it will ascend as a sweet-smelling savour before God ; and my labour of love in the Lord will not prove barren and unfruitful ; though it falls far short of its object. Human language is too feeble and contracted, to describe, adequately, the transcendent glories and beauties of *that matchless unblemished Pearl*, which constitutes our only true riches ; and, without it, we are “wretched and miserable, poor, blind, and naked.”

Believeme, my dear friends, yours sincerely in the impeccable Immanuel, the glorious Elder Brother of the everlasting covenant.

\* Ezek. xxxvii. 9, 10.

“Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”—Acts, xx. 30.

“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God, with all your heart, and with all your soul.”—Deut. xiii. 1—3.

“Ephraim also is like a silly dove without heart; strangers have devoured his strength, *and he knoweth it not*; yea, gray hairs are here and there upon him, *yet he knoweth it not*. He feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolations.”—Hos. vii. 11, 9; xii. 1.

“It is the masterpiece of Satan’s policy to entice people away from the waters of Siloam that flow softly, and to destroy men by the very principles of their religion, by *poisoning the fountains out of which they should drink* ‘the water of life.’ He cannot compel to sin, therefore, his method is to deceive.”—LIGHTFOOT.

## A P P E N D I X.

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### LETTER OF THE REV. EDWARD IRVING.

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“ To the Flock of God, which the Lord Jesus Christ hath given into my hand, to keep and to bless them, with the Elders and Deacons.

“ Dearly beloved Ministers and Members of the Lord Jesus Christ,

“ It well becometh me, who was the chief instrument of bringing in that sin, for which the hand of the Lord hath long lain heavy upon us, to do my utmost part to remove the same, that He may again lift upon us the light of his countenance : and, because no sin can be removed otherwise than by the confession of it, and our confessions are greatly helped by our knowledge, discernment, and hatred of our sin which we would confess, I think that I shall best serve my God, and my flock, and the quiet of my own soul, and the health of my body also, by endeavouring to lead you into the nature and aggravation of that sin of ours, which the Lord nameth, and describeth by the making of a calf.

“ You will understand then, my dearly beloved, that the Lord in his great grace towards London, the city of our habitation, hath purposed, for the good of the whole

church, to set therein a complete and perfect pattern of what the church should be, endowed with a fulness of the Holy Ghost: (A) that is, having no lack of any gift or grace, or fruit of the Spirit, to shine with holy beauties not only through this land, but unto the whole earth, that his people may come up thither as heretofore they did to Zion and Jerusalem, in order to learn the way and the word of the Lord. (B) This is the great purpose of good, which our God is slowly, but surely, accomplishing unto the faith and prayers of all his children who call upon his name. (C)

“Of this purpose we have dared to hinder him: we have plotted against it, to bring another to pass: and it is of his mercy, that we have not been dashed to pieces in the kindlings of his wrath. (D) It is true, we did it in ignorance: but we should not have been ignorant of the way of our God; having prophets to reveal it, and apostles to dispense and to order it, according to the mind of the Holy Ghost, who speaketh by them; and having pastors to break down the revelations of God in simple and faithful ministrations unto the people; and having moreover the Holy Unction of the body of Christ, by which we should be able to know the truth, and to be kept from all seducers. But our fatness of heart, our fulness of bread, and our misrule of the Lord’s most blessed gift of his word spoken in the midst of us, brought it to pass that we fell easily into the snare of the Devil, by which he thought to mar, and to thwart the purpose of our God. (E) Oh! I came far short in the office of the good Shepherd, not to have been your watchman, and your guardian in that day: for which I now do taste the bitterness of sorrow in my heart, and the hand of the Lord upon my flesh.

“But to return to the purpose of showing you our sin. Understand, dearly beloved, that such a fulness of the

(A) See p. 83. (B) p. 86. (C) Ibid. (D) p. 88. (E) p. 90.

Spirit as our God purposeth to give to his church in London, can only stand under the headship, government, and administration of the Lord Jesus. No apostle, prophet, evangelist, nor pastor, no angel of any church, no man, nor creature, hath more than a measure of the Spirit, nor can occupy, nor administer more than a measure or proportion of the Spirit. To Jesus alone pertaineth the fulness, and to the church over which he ruleth. And seeing He hath given it forth as his purpose, to give unto his church in London a fulness of the Spirit, He himself must rule over it. He that sitteth between the cherubims alone ruleth over them. But we were beguiled to think that the full measure of the tabernacle of the Lord would be given to that church over which I preside as angel, which was no less than the exalting of the angel of the church into the place of Christ. I tremble when I think of the awfully perilous place into which I was thrust. Now the figure by which the eldership is known in Scripture is the calf; and the exaltation of the angel of the church to sit head over the fulness of the Spirit, was truly the making of the calf to worship it, instead of worshipping Him who sitteth between the cherubims. (F) I speak not at present of the injury and dishonour done to the other ministers of Christ by this setting up of one. I am contemplating our sin as it beareth upon Christ himself, upon the person of the Son of God; and *I do see it as nothing less than a cunningly contrived plot to take out of his hands the dearest and noblest of all His prerogatives, that of Head of the Church, and giving it to another.* In the same light do I see the naming of evangelists by me, which pertains not to any one, but to the Second Adam; His it is, to give names to every beast, and every tree in the spiritual Eden. And of this also, I do repent, and call upon the whole flock to repent with me.

“ In the same light also do I see the sending forth Evangelists unordained, which was the slighting of Jesus the apostle, in his apostles, to whom it appertaineth to send forth. (G) In all these things I grievously sinned against the Lord, and you with me. We were blinded. We were unwatchful. We were covetous. We were contented to be made rich. We thought not upon the poverty of others. We were impatient of the government of apostles, and of the Lord in them. We sought independence as a church, and but for the grace of God, we had reaped the very independence of Satan. God saw that it was not in our heart to do these things : He saw that nothing was further from our hearts : that we had been taken through our simplicity, by the craft of the devil, and therefore he had mercy upon us, and began to take the veil from off our eyes by the hand of his apostles, to whom he gave timeous discernment of these things, with utterance of that which they discerned : but I confess for myself, that I was very slow, yea, and reluctant to turn back from my evil way ; whereto I do trace the heavy chastisement of the love of my God : and the Lord hath declared that there was the same cleaving to the evil thing in the elders and in the people. Let us now, my dear children, be of one mind to put it away with abhorrence and loathing, that we should have been found in such deceivableness, and so fearfully deceived. For I am assured, that though the Lord showed us at the last communion such a token for good, it was unto the awakening of us by his redeeming love, to consider our past ways, and with haste to turn our feet into the way of his commandments. But if we remain in a state of lethargy, not laying the thing to heart, nor truly repenting of it, I know not with what new and more severe trials He will try both you and me. I have a good hope, however, in my heart, that there will be an awakening to understand the purpose of the Lord, and patiently to

(G) p. 91.

wait it. Yet am I not without my fears for some, lest they turn aside from the way of the Lord, and abide in their former ways, which are not good.

“ Oh ! remember, my beloved, that we are not what we were, when the Lord’s word did find us : we are called, and chosen, and set apart to a great work which the Lord seeketh to accomplish in and by us, and for all his church, yea, for all the world. We may not dwell in our ceiled houses : we may not abide by the sheep-cotes : still less may we lie down beside the flesh-pots of Egypt, but we must gird up the loins of our mind and go forward.

“ We must bear the burden of the Lord : we must remember that his presence is in the midst of us, and take off the shoes from our feet, because the place whereon we stand is holy ground. (H) It is the word of the Lord which we have received to keep holy, and to obey. And blessed be the Lord that he hath kept the witness of the Spirit in the midst of us, and reproved every one who hath been betrayed into any mingling of his word. Oh ! reverence the word of the Lord whenever it is spoken amongst you. Ye elders reverence it ; ye people reverence it. Cry for the prophet \* for he was a chosen vessel. Hold ye him against his own rebellious heart. Let him not go ; and if he will not return, oh ! be ye guiltless of his fall. For myself, while I am conscious of being led about by the Lord among his servants, and of being used by him in giving them counsel, I am also conscious of his hand abiding upon me ; nor do I expect to see it removed until we have together thoroughly repented of our sin, and been cleansed from it in our inward parts. The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost, be with you all. Amen.

“ Your faithful and loving Pastor,

“ EDWARD IRVING.”

(H) p. 93.

\* Mr. Taplin.



**“ Keep the munition, watch the way, make thy loins strong, fortify thy power mightily.”—Nah. ii. 1.**

**“ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should *earnestly contend for the faith which was once delivered unto the saints.*”—Jude, 3.**

## OBSERVATIONS.

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THE prosperity of Zion, and the spiritual health of her children, must ever be paramount considerations with all who have any just conceptions of the infinite price at which she has been ransomed from the power of a malicious and crafty adversary; whose efforts are unceasingly exerted, to beguile her out of that precious undefiled highway, which the Lord of glory has cast up for her, with so much labour and travail, humiliation, and suffering. Who can view with indifference, the rapid rise, and wide diffusion of vital errors, which have issued out of the bosom of the Scotch church; poisoning the minds of some of her own brightest ornaments, and contaminating ministers of high promise and usefulness, both in the national establishment, and in dissenting congregations; occasioning discord in families, separating husbands and wives, destroying the peace and harmony of social life; sapping the foundations of our most holy religion, and laying them again, upon the corruptible basis of a peccable incarnate Saviour, a fleshly Holy Ghost, and false apostles and prophets!

The melancholy epistle in which Mr. Irving unburdens his conscience, presents an undeniable testimony from his own lips, that like Manasseh of old, he had "*set a carved image of the idol which he had made in the house of God, and made the inhabitants of Jerusalem to err, and to do worse than the heathen:*"\*——exalted an *un-crucified self* into the place of a crucified Saviour! I am fully aware, that no human hands can ever remove that dark thick veil, which Satan has embroidered with

\* 2 Chron. xxxiii. 7, 9.

optical deceptions, and cast over the minds of some of my brethren and sisters in Christ ; but, my heart's desire and prayer is, for their deliverance : and I implore them, as they value their own immortal interests, to imitate the noble-minded Bereans, and to try the pretensions of Irvingism, by the touchstone of Scripture. " To the law, and to the testimony : if they speak not according to this word, it is because there is no light in them." \*

That is a very striking passage in the Revelations, wherein the beloved apostle calls the attention of the church to the mind of God as revealed concerning it ; " He that hath an ear, let him hear what the Spirit saith unto the churches ! " † May the great Physician of souls, whose office it is to unstop the deaf ear, and to open the eyes of the blind, give true spiritual apprehensions to the misguided, that they may understand, and be admonished by the words of another prophet, whose visions were no less comprehensive than those of John ; embracing the whole history of Zion to the final establishment of " Jehovah Shammah," the heavenly Jerusalem. " Therefore thus saith the Lord God : Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the LORD GOD. And mine hand shall be upon the prophets that see vanity, and that divine lies : they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel ; and ye shall know that I am the LORD GOD. Because, even because they have seduced my people, saying, Peace ; and there was no peace : and one built up a wall, and lo, others daubed it with untempered mortar : Say unto them which daub with untempered mortar, that it shall fall : there shall be an overflowing shower ; and ye, O great hailstones, shall fall ; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the

\* Isai. viii. 20.

† Rev. iii. 22.

daubing wherewith ye have daubed it? Therefore thus saith the LORD GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower, in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall. Therefore ye shall see no more vanity, nor divine divinations: *for I will deliver my people out of your hand*: and ye shall know that I am the LORD." \*

(A) Whether Mr. Irving "prophecies out of his own heart," concerning a "perfect church in London," from whence all spiritual blessings are to flow "through the whole earth," or, whether he has adopted that chimera from the utterances of his imaginary apostles and prophets, does not appear; but, it is evidently a delusive expectation. There is no other source from whence spiritual blessings are derived, than the divine Immanuel, who sits as a King and a Priest upon his everlasting throne in the "heavenly sanctuary." From thence issue the "holy waters," gradually swelling into a deep river; on the banks of which grow immortal trees of the Lord's planting, "whose leaf shall not fade, neither shall the fruit thereof be consumed." † The glorious Sun of Righteousness "shines with holy beauties" into the hearts of every true believer in the world, though his brightness and perfections are unperceived by the carnal mind; but, the light of Irvingism is a false glare; a meteor, which, sooner or later, must sink into the "blackness of darkness for ever." The redeemed church of Christ, as a collective body, is known only to her divine Head, who watches over her night and day, and nourishes her in the wilderness "from the face of the serpent;" ‡ till the appointed time when she shall come forth, "leaning

\* Ezek. xiii. 8—14, 23. † Ibid. xlvii. 1, 12. ‡ Rev. xii. 14.

upon the arm of her beloved Surety ;” perfumed with myrrh and frankincense, and with all powders of the merchant : fair as the moon, clear as the sun, and terrible as an army of banners.”\* While in the body of sin and death, in a militant state, she is intrinsically “black as the tents of Kedar ;” a mass of sin and pollution ; an “unclean thing, and all her righteousnesses as filthy rags :” ever prone to hew out for herself “broken cisterns that can hold no water ;” and “dealing treacherously with her Lord :” yet in the view of the Father, who beholds her only in her immaculate Substitute, “in whom his soul delighteth,” she is comely as the embroidered curtains of Solomon’s temple, of blue, purple, scarlet, and fine twined linen.† Her transgressions are all washed away, in the precious incorruptible blood of the Lamb. Her immortal part is clothed with the beautiful garments of Immanuel’s righteousness ; girded with fine linen, clean and white, and anointed with the unction of the Holy Ghost, which dwells in infinite measure in her exalted Redeemer’s glorified humanity. Her feet are shod with the everlasting gospel of peace, and her person is adorned with the heavenly graces of her divine Saviour, as with ornaments of gold, silver, and precious stones : and her spiritual nourishment, in this vale of tears, is fine flour, oil, honey, and spiced wine of the juice of the pomegranate. In consequence of her deformity and corruption, she requires discipline, to capacitate her soul for glory in the heavenly mansions ; therefore, the highway of holiness, upon which she must travel thither, is a path of tribulation : but, everlasting praise be ascribed to the wisdom which devised and cast it up, “it is a track which no fowl knoweth, and which the vulture’s eye hath not seen : the lion’s whelps have not trodden it, nor the fierce lion passed by it.”‡ The dross and tin of the

\* Songs, iii. 6 ; vi. 10 ; viii. 5.

† Ibid. i. 5.

‡ Job, xxviii. 7, 8.

daughters of Zion, must all be purged away by the "spirit of judgment, and the spirit of burning." \* Each living stone of our spiritual Solomon's everlasting temple, must undergo a purifying and refining process, before it can be received by our glorious Architect into its destined place in the heavenly Jerusalem. It is true that at regeneration the believer is virtually brought to "Mount Zion, unto the city of the living God, and to an innumerable company of angels; and to the general assembly, and church of the first-born, which are written in heaven;" † but, as long as he remains in this corruptible tabernacle, he will find frequent cause to groan under its moral and physical infirmities. Never till we awake up after the likeness of our divine Elder Brother, free from every taint of sin and defilement, shall we find ourselves in a perfect church; and, there is no circumstance in these eventful times more calculated to put us on our guard, and to direct our attention to the prospects which the Bible unfolds to us, concerning the heavenly Zion, than the efforts Satan is using, to chain our thoughts and affections to this polluted earth, which is not our rest. Oh! if instead of following "cunningly devised fables," we had but our eye continually fixed upon the great Author and Finisher of our faith, in whom are both the "upper and nether springs" of our spiritual life; seeking to know his mind, and guided by the sweet, still, small voice of his holy Spirit, whispering to our souls, "this is the way, walk thou in it; when we turn to the right hand, and when we turn to the left," we should not be "driven about with every wind of doctrine;" but, we should grow in grace, knowledge, and the love of him who is *alone worthy*. What is human eloquence, and what are all the attractions of our fellow-worms but so many snares, when we allow them an undue influence over our hearts and understandings! A decent, moral

\* Isai. i. 25; iv. 4.

† Heb. xii. 22, 23.

character, and an external appearance of holiness, are no security against error in doctrine. Arius was a man of unblemished private character, but not having been taught of God, and promulgating his own fleshly views of divine truth, he became a snare to thousands. (AA)

(B) They who sincerely desire "to learn the way, and the word of the Lord," need not visit London in order to attain that most important object. Our heavenly Father, the divine Saviour, and the Holy Ghost, his glorifier, are omnipresent. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."\* In every barren wilderness, desolate spot, and in the most hidden recesses of the earth, where the glad tidings of the gospel are faithfully proclaimed, or the Scriptures are had in possession, there the Sun of Righteousness shines with healing in his beams, into the hearts of all who believe unto salvation: the Father draws them with "the cords of a man and the bands of love,"† and the blessed Comforter sheds his transforming influences upon their souls. Wherever two or three spiritual worshippers meet together, for prayer and mutual edification, in the name of our glorious Christ, there he is in the midst of them, manifesting himself to their hearts as he doth not unto the world. "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him."‡

(C) This "*complete perfect pattern church*," Mr. Irving asserts will be *set up in London*, "in answer to the faith and prayers of God's children." It may be safely affirmed, that they who are taught of the Holy Ghost have no such spurious faith, present no such unscriptural

(AA) Note, page 97. \* Ps. cxxxix. 7, 9. † Hos. xi. 4.

‡ John, iv. 23.

prayers, desire no such pre-eminence for London, or any other earthly place. The sure and steadfast anchor of their hope, is "cast within the veil" of the heavenly sanctuary; where they are represented by their glorious High-priest on the throne of divine Majesty; clothed in a garment white as snow, and the hair of his head like pure wool; in whom alone dwells the full measure of the Holy Spirit. They look only for an eternal city of pure gold, like unto transparent glass, whose foundations are garnished with all manner of precious stones, and whose jasper walls are salvation, and "every several gate of one pearl; where her sun shall no more go down, neither shall her moon withdraw itself: for the Lamb shall be her everlasting light, and Jehovah her glory, and the days of her mourning shall be ended." \* That only which believers are authorized to ask for by the divine Immanuel himself, do they implore the Father to grant. "Thy kingdom come, thy will be done on earth, as it is in heaven," is their earnest petition. For the final establishment of our glorious Redeemer's everlasting dominion of purity and peace, in the new heavens and the new earth wherein dwelleth righteousness, the "whole creation groans," and "the souls of them that were slain for the word of God, and for the testimony which they held, cry out from under the altar." † For this long-desired crisis, the Old Testament saints wait; "God having provided some better thing for us, that they without us should not be made perfect:" ‡ "that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are in earth." "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and

\* Isai. lx. 18—20; Rev. xxi. 18. † Rom. viii. 23; Rev. vi. 9.

‡ Heb. xi. 40.



till he make Jerusalem a praise in the earth." \* This indeed, is that, which our God is slowly, but surely, accomplishing unto the faith and prayers of his children. "The kingdom of God cometh not with observation, (or outward show,) neither shall they say, lo here ! or, lo there ! for the kingdom of God is within you." †

(D) "*But our fatness of heart, &c. brought it to pass, that we fell easily into the snare of the devil, by which he thought to mar and to thwart the purpose of our God.*" By fatness of heart, I suppose Mr. Irving means spiritual pride; for which, there is no remedy, but a deep, abiding sense of inherent corruption, self-distrust, and continual dependence upon the transforming and restraining influences of the Holy Ghost. True spiritual views of the glorious impeccable Immanuel, would greatly purify the language of those who think more highly of themselves than they ought to think: could they see themselves in their true colours, contrasted with the glory, beauty, and fulness of grace in the divine Saviour of sinners, they would shrink into nothingness, and appear in their own sight like filthy worms on a dunghill, under the full blaze of the meridian sun.

It is impossible for man or Satan to obstruct the designs of Jehovah, who is "wonderful in counsel, and excellent in working; whose judgments are unsearchable, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counsellor? What the Lord hath purposed, who shall disannul? and when his hand is stretched out, who shall turn it back?" ‡ Every attempt of the enemy of souls, against the ransomed church of our glorious Immanuel, must recoil ultimately upon his own guilty head; and all his stratagems and hostilities, are overruled by the omnipotent wisdom of our everlasting royal Melchizedek, (whose "throne is like

\* Eph. i. 10: Isai. lxii. 6, 7. † Luke, xvii. 20, 21.

‡ Isai. xxviii. 29; Rom. xi. 33, 34; Isai. xiv. 27.

the fiery flame, and his wheels of burning fire,"\*) for the good of his beloved people. "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprize. By the blast of God they perish, by the breath of his nostrils are they consumed." †

It does not appear that Mr. Irving's eyes were sufficiently open to perceive, that the miraculous gifts (so called), in his church, were counterfeits; for so far is he from discovering the deception in this respect, that he attributes his fall to the misuse of the utterances of his imaginary apostles and prophets. The extraordinary deference which he pays to these individuals is to be lamented, because it is calculated to confirm them in their delusions. He imputes the *glimpse* he had of Satan's *craft* to what he calls their "*timeous discernment*." May their penetration reach further in their own case; but above all, may the light of our glorious Christ scatter the thick darkness in which they are enveloped. They have only to examine the records of ecclesiastical history, and they will discover that these false gifts of the Spirit are but the revival of an old fraud which the dragon has practised in the outward church, from at least the third century to the present day. (BB) The miraculous gifts, which were originally exercised in the infancy of the gospel church, to convince men's senses, understanding, and judgment, of the truth of the apostle's testimony, concerning redemption-work, by an exalted and risen Saviour, have long since ceased: they were in truth but types of more substantial miracles, which the Holy Ghost unremittingly works in the bosoms of all whose names are written in the "Lamb's book of life." This is a secret operation, carried on without noise, pomp, or display; by which the dead in trespasses and sins are raised to life; the lepers are cleansed in Immanuel's blood; the blind receive spiritual sight; the

\* Dan. vii. 9. † Job, v. 12; iv. 9. (BB) Note, page 97.

deaf hear the Shepherd's voice ; the dumb speak the pure language of Canaan ; and the lame walk on the highway of holiness. We recognize the finger of God, and adore his omnipotence in the many sublime displays afforded in the Scriptures of Jehovah's power over all animate and inanimate creation : but what is all physical renovation and health, compared to the mighty work of the new creation in the soul ? When the Holy Ghost speaks to the heart of a sinner, it is in a " still, small voice," which cannot be uttered. " My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." " I will be as the dew unto Israel : he shall grow as the lily, and cast forth his roots as Lebanon." \* The powerful operations of the blessed Spirit, rends the mountains of unbelief, and breaks in pieces the stony heart without noise ; secretly applying the word of God to the conscience, through the medium of a renewed and sanctified understanding, and *not by an excitement of the senses* : convincing man of his utter depravity, and ruined state by nature ; and afterwards revealing an undefiled, sinless, divine Elder Brother, as the " Lord his Righteousness." The agency of this blessed Comforter is not to be recognized in the *excited fleshly vociferations* of a Cardale, a Taplin, or a Drummond ! Neither is Irvingism tinctured with the " *Holy Uction*" which is assumed by its founder.

(E) It must be apparent to all whose eyes are open, and whose judgment is not obscured by a spirit of infatuation, that the powers of darkness have indeed " taken crafty counsel against God's people, and consulted against his hidden ones. They have said, Come, and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance." † *Mr. Irving's own confession, that he had been seduced by the artifices of Sa-*

\* Deut. xxxii. 2 ; Hos. xiv. 5.      † Ps. lxxxiii. 3, 4.

tan, into a plot against the divine purposes, ought to serve as a powerful admonition to those among his disciples, who sincerely desire to walk in the narrow path which leads to everlasting life, to examine well the basis upon which they stand; and may the Lord of glory enable them to separate the precious from the vile, the chaff from the wheat!

(F) "*The calf*" is nowhere used in Scripture as a figure of eldership that I can discover: but as the similitude of that animal was made an object of idolatrous worship by the Israelites, it is not improperly used in this exoneration of a burdened conscience. "The workman made it, therefore it is not God: but the calf of Samaria shall be broken in pieces."\*

The church of Rome, in its loftiest usurpations, and deepest corruptions, never presumed to imagine that it could "sit head over the fulness of the Spirit;" though it blasphemously encroached upon divine authority, in the remission of sins, by the scandalous traffic of indulgences; and in endeavouring to subject to its power, kingdoms and states; deposing and crowning sovereigns, as the representatives of the Most High God, by whom alone "kings reign, and princes decree justice." Where, alas! can we find a more striking picture of the "man of sin," than Mr. Irving himself has delineated with his own pen?—"sitting in the temple of God, showing himself that he is God." Hear his own words: "*this exaltation of the angel of the church to sit head over the fulness of the Spirit, was truly the making of the calf to worship it,*" &c.

(G) It is much to be deplored, that after having "eaten up the good pasture, and trodden down the residue:—drank of the deep waters, and polluted the residue with his feet," Mr. Irving should have sent forth so many false teachers, who "have seen vanity, and lying divi-

\* Hos. viii. 6.

nations; saying, the Lord saith : and the Lord hath not sent them ; and they have made others to hope that they would confirm the word." \* They may have good intentions ; but the zeal by which they are animated, proceeds not from the genuine faith which works by love to the adorable Redeemer of sinners ; and it is without knowledge, for they need themselves to be " taught the first principles of the oracles of God," before they can expect to be efficient messengers of peace and reconciliation to guilty man, through the precious incorruptible blood of the spotless Lamb of God. They may gather together crowds of auditors, and excite the passions and affections of the natural mind, and add multitudes of spurious converts to their party, who will be charmed with a religion which exalts the creature, instead of humbling him to the dust on account of sin ; and which slightly heals the wounds of a depraved nature, " saying, Peace, peace, when there is no peace ;" which is an evil of the first magnitude, because it " strengthens the hands of the wicked, that he should not return from his wicked way, by promising him life." †

It is the peculiar office of the great Shepherd and Bishop of souls to prepare and qualify the true ministers of his church upon earth ; who are " held in his right hand," and " called and chosen, and faithful and true." ‡ These heralds of the everlasting gospel do not rush into this sacred office, " as the horse rusheth into the battle ;" but in the fear of the Lord, they go forth in the path, which is opened to them in the dispensations of divine Providence ; that complicated and mysterious machinery, by which the secret springs of the King of glory's government are moved ; and, by means of which, all events, the evil as well as the good, are constrained to advance the interests of his kingdom. The " pastors after God's

\* Ezek. xxxiv. 18; xiii. 6. † Jer. vi. 14; Ezek. xiii. 22.

‡ Rev. i. 16; xvii. 14.

own heart," are neither actuated by false zeal, nor influenced by self-interested motives. They preach not themselves, but Christ Jesus the Lord; whom they delight to honour and exalt, and to give him, as is due in all things, the glory and pre-eminence. They have "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully;"\* but, divesting their hearers of all self-righteous notions, and self-complacency in their own fancied attainments, they display to them their utterly ruined, and miserable condition, without an atoning Saviour, whose cross is the "power of God unto salvation to every one that believeth."† They faithfully proclaim a full, free, unmerited redemption through the precious blood, and infinite righteousness of an immaculate Surety; and the necessity of being "born again of incorruptible seed, by the word of God; which liveth and abideth for ever,"‡ to qualify them for the heavenly mansions, into which "nothing that can defile shall enter."

(H) We are commanded to bear one another's burdens, and so fulfil the law of Christ; and the sweet Psalmist of Israel has given a most blessed encouragement, to the tried and afflicted children of God, to lean upon the arm of Jehovah Jesus, in whom is everlasting strength. "Cast thy burden upon the Lord, and he will sustain thee: he shall never suffer the righteous to be moved."§ To say that "we must bear the burden of the Lord," is reversing the order of things; but my only aim is to set up a way-mark for the children of the kingdom.—I have no desire to make Mr. Irving an "offender for a word;" there is incontrovertible evidence from his own confessions, that, conjointly with his proselytes, he had been following an ignis fatuus, which every sound-minded spiritual believer must desire to see extinguished,

\* 2 Cor. iv. 2.      † 1 Cor. i. 18.      ‡ 1 Pet. i. 23.  
§ Gal. vi. 2; Ps. lv. 22.

lest it should be a means of conducting souls into the "miry places and marshes, which are not to be healed by the holy waters." \* Every individual, whom it shall please our glorious Immanuel, in his infinite love, to enlighten by his sovereign grace, and deliver out of this terrible snare, will discover that he had been feeding upon a ministry, which is "as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite." †

Irvingism is not "holy ground," but rather an "abomination that maketh desolate;" the foundations of which have been laid in the abasement of the Creator, and in the exaltation of the creature. It is a departure from "the faith once delivered to the saints," an unclean path, very different to the "highway of holiness." Oh! you, who desire, or imagine that you possess miraculous gifts, consider how possible it is *really* to exercise these, and yet to fall short of salvation; and then say, are they to be coveted by the humble follower of the "Lord our Righteousness?" Balaam and Caiphas present awful examples of prophesying, the one in an eminent manner, for the benefit of Zion, and the other, concerning the atonement of our divine Immanuel, *without any participation in the blessings* which they predicted. Glorious words were put into Balaam's mouth, for the edification and refreshment of the church in all ages; while his own heart remained unchanged, and devoid of grace. "He heard the words of God, knew the knowledge of the Most High; and saw, in the visions of the Almighty, the tabernacles" of the spiritual "Israel spread forth as gardens by the river's side; as the trees of lign-aloes which the Lord had planted, and as cedar-trees beside the waters;" while he "ran greedily for reward, and

\* Ezek. xlvii. 11.

† Isai. xxix. 8.

loved the wages of unrighteousness." How terrible is that declaration which he utters concerning himself, as, having neither part nor lot in our glorious Christ! While speaking of the "bright Morning Star," which should "come out of Jacob," he says, "I shall see him, but not now; I shall behold him, but not nigh."\* He predicts the conquests and exaltation of Messiah, the triumphs of his kingdom, and the universal outpouring of the waters of salvation; yet his own soul is never refreshed with one drop of this precious liquid; which "whosoever drinks, it shall be in him a well of water springing up into everlasting life."† "He" (i. e. the King who shall be higher than Agag) "shall pour the water out of his buckets, and his seed shall be in many waters."

While Caiphas was engaged with the chief priests and rulers in promoting the death of our divine Immanuel, whose wisdom, and exquisite purity, excited the enmity of their blind and carnal hearts, the Spirit of the Lord came upon him, and he prophesied concerning the salvation of both Jew and Gentile, through that precious unblemished Lamb, which Jehovah had provided, though he understood not his own prediction!

The tragical history of the son of Beor, presents more especially, a solemn warning, both to the writer and reader, of this humble effort in the cause of unperverted truth; it is calculated to lead the former to pray, that she may "hold fast her confidence steadfast unto the end;" and it admonishes the latter, to rouse himself to a sense of his danger;—to shake off the dust of error and delusion, and to emancipate himself from his slavery to the Father of lies, by renouncing his impositions, and bold mimicry of the Holy Ghost, and taking refuge in an impeccable Immanuel; who only can give him a right

\* Jude, 11; 2 Pet. ii. 15; Num. xxiv. 16, 5, 17.

† John, iv. 14.



to the tree of life. Clothed in the beautiful garments of his essential holiness, Reader ! may you enter in through the gates of the *true city*, *Jehovah Shammah*, " where prophecies shall fail, tongues cease, and knowledge shall vanish away : for there we shall know even as we are known." \* May you and I stand together with Immanuel's victorious band on the sea of glass, with the harps of God, singing the song of Moses and the Lamb ; saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints ! Who shall not fear thee, O Lord, and glorify thy name, for THOU ONLY ART HOLY !!!

\* Rev. xxii. 14 ; 1 Cor. xiii. 8, 12.

## NOTES.

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(AA) "Arius of Alexandria, in his beginnings, was a promising character . . . . . Understanding and capacity will command respect, and these were undoubtedly possessed by Arius in a great degree. He was by nature formed to deceive. In his behaviour and manner of life he was severe and grave : in his person tall and venerable ; and in his dress almost monastic. He was agreeable and captivating in conversation, and well skilled in logic and all the improvements of the human mind, then fashionable in the world.

Such was the famous Arius, who gave name to one of the most powerful heresies which ever afflicted the church of Christ, and of whom Cicero's words, with little variation, in his masterly character of Cataline, might be delivered :—" had he not possessed some apparent virtues, he would not have been able to form so great a design, nor to have proved so formidable an adversary." *He, who does much mischief in deceiving souls, must at least have a fair appearance of morals.*"—MILNER, page 212.

### CENTURY III.

(BB) "Tertullian believed that the Holy Ghost had inspired Montanus, and sent him to reform and perfect the discipline of the Church ; and he did not attribute this privilege to Montanus only, but also to several of his disciples, and principally to women ; and they would have it believed that there were among them, several persons who had revelations,

and prophesied things to come. These persons were sometimes strangely agitated; sometimes they fell into an ecstasy. *This sect gave a respectful attention to all that they said, either while they were thus agitated, or after they came to themselves; as it was believed that these were so many revelations of which it was not lawful to make any doubt, they allowed them to speak in their assemblies when they would; and they believed that they had more power and authority than priests and bishops. . . . .* As soon as ever this sect appeared in the world, it deluded a great many Christians by that *outward show of perfection and sanctity* which it carried along with it. For on the one hand the austerity of their lives added weight and credit to their revelations; and on the other hand, their revelations caused their discipline to be embraced. *Several good men were immediately brought into the snare; and in a short time we find the churches of Phrygia, and afterwards other churches, divided upon account of these new prophecies.*—Du PIN, vol. i. 83.

“The very severity of Montanus’s doctrines gained him the esteem and confidence of many, who were far from being of the lowest order. The most eminent among them were Priscilla and Maximilla, ladies more remarkable for their opulence, than for their virtue, and who fell with a high degree of warmth and zeal into the visions of their fanatical chief; prophesied like him, and imitated the pretended paraclete in all the variety of his extravagance and folly. Hence it became an easy matter for Montanus to erect a new church, which was also in effect first established at Pepuza, and afterwards spread abroad through Asia, Africa, and a part of Europe.”—МОСНЕИМ, vol. i. 109.

#### CENTURY XVI.

“In the year 1525, a prodigious multitude of seditious fanatics arose like a whirlwind all of a sudden in different parts of Germany. . . . . The greatest part of this furious and formidable mob was composed of peasants and vassals, who groaned under heavy burdens, and declared they were no longer able to bear the despotic severity of their chiefs. . . . . But no sooner had the enthusiastic Munzer put himself at the head of this out-

rageous rabble, than the face of things changed entirely . . . . .  
and a party among them insisted upon a new form of religious doctrine, government, and worship—upon the establishment of a pure, and unspotted church; and to add weight to this demand, pretended that it was suggested by the Holy Ghost, with which they were divinely and miraculously inspired.”—MOSHEIM, vol. ii. 35.

THE END.





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